The LUTHERAN

EAST MEETS WEST

Russian church leader with Dr. Fry

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10 CENTS

It's God's Rain

THE CHILDREN loved family picnics. This one was to be a larger-than-usual affair, with a number of relatives planning to gather at a nearby lake to spend the day together.

The little girls had been content to go to bed early because of the trip. All the while they chatted eagerly about the cousins they would see and the fun they would have swimming and boating. That was why, when I awoke to hear the rain beating against the windowpanes, my heart sank.

I GOT UP to look outside and saw that the ground was already soaked. It must have been raining all night, and the signs indicated that it would continue raining all day. This would be no passing shower.

"I know we need the rain," I thought gloomily, "but why do we have to have it today?" This would be the second event that we would have to postpone during our vacation because of the weather! It didn't seem fair.

I TIPTOED down the hall and stopped near the girls' room. Was that singing I heard? Yes, Johanna was teaching Gretchen a song she had learned in Sunday school. I listened to the familiar words: "Who makes the raindrops, the raindrops, the raindrops? Who makes the raindrops? God in heaven."

Adverse weather conditions certainly weren't making my little girls gloomy! What a wonderful way to start the day! I opened the bedroom door with a smile to join in their song.

—ERNESTINE DAUM

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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COVER PICTURE. Metropolitan Nikolai, a top official of the Russian Orthodox Church, seems to be getting sound advice from Dr. Franklin Clark Fry, United Lutheran president and chairman of the Central Committee of the World Council of Churches. Russians discussed WCC membership at recent meeting at Utrecht, Holland. For more about the Russian Church, see story on page 19.

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THE CHURCH IN THE NEWS

Africa missions advance

Africa and New Guinea were major topics as the Lutheran World Federation's Commission on World Mission met at Sigtuna, Sweden, last month. Although the commission's authority is "spiritual," it co-ordinates and strengthens missionary work carried on by Lutheran churches all over the world.

Ethiopian missions will join together to form a single church body next January, delegates were told. To be known as the Mekane Yesus Church, it will have about 30,000 members. Missions which will merge their activities into the new body include the German Hermannsburg Mission, the Swedish Evangelical Mission, the Norwegian and Danish Lutheran missions, the Swedish Bible-Believing Friends and the American Lutheran Church. The new church is expected to take immediate action to establish a theological seminary at Addis Ababa. It will become a member-church of the LWF.

May build radio station

The commission also heard plans for the establishment of a powerful radio transmitter somewhere in Africa to broadcast Christian messages. Such an evangelistic program had been urged at an All-Africa conference held last year in Tanganyika. The station would be manned "by and for Africans," the LWF commission was told, but it would also be equipped to beam programs to India and to the Near East. Definite proposals about the site and sponsorship of the transmitter would be ready for consideration by the LWF Executive Committee at its October meeting, the commission was told.

Problems of polygamy in some sections of Africa were also discussed. Dr. Fredrik A. Schiotz, U.S. Lutheran churchman and commission chairman, said that a two-year study would be made of the social problem and its Christian implications. Report of the study would be made at the second All-Africa Lutheran Conference, scheduled to be held at Antsirabe, Madagascar, in September, 1960.

New frontier in New Guinea

Mission activity among the natives in remote and unexplored areas of New Guinea would soon be increased, the commission was told. The Evangelical Church of Bavaria was reported preparing to undertake a pioneering mission project among 300,000 natives in previously untouched mountain sections of western New Guinea. Mission work on the big island is currently being conducted by the American Lutheran Church, the Missouri Synod, and several German mission societies.

In adopting a 1959 budget of $570,162 the commission allocated nearly half to the New Guinea Lutheran Mission, largest Protestant mission in the South Pacific. Building programs and evangelistic work in population centers will be aided

by the funds. Other big grants were made for work in Indonesia and the Near East. Most of the money comes from U.S. and Canadian contributions to Lutheran World Action.

AELC approves merger

Merger with the Augustana, United and Suomi Lutheran churches was endorsed by the American Evangelical Lutheran Church at its convention in Seattle last month. Delegates approved a timetable setting 1962 as a possible merger date and adopted the report of the Joint Commission on Lutheran Unity, which represents the four negotiating bodies. "A definite desire to merge for the sake of the kingdom of God" was expressed by the 23,000-member church, which has a Danish background.

Delegates discussed the possibility of entering the merged body as a "non-geographic synod," because of the linguistic and national ties of AELC congregations. Dr. Alfred Jensen, president and chairman of the body's merger commission, said that no formal or final stand had been taken on "what kind of status our synod should aim at in the prospective church." He added that AELC commissioners "find themselves unconsciously assuming that when the time comes to make a decision . . . our present synodical organization will be dissolved and our congregations will be entering the synods of the church serving the areas in which they are located."

This would mean that AELC congregations would become a part of 17 different synods, he noted, and the experience "should promise to be highly stimulating, even thrilling."

The AELC was the third group to approve the four-way merger plans. United Lutherans will act at their Dayton convention in October.

Seminary may move

Merger prospects required an immediate study of the future for the church's Grand View Seminary, at present affiliated with Grand View College at Des Moines, Iowa, delegates decided. They authorized the corporation which con-

RECORDING of seven brief sermons and prayers for peace is presented to President Eisenhower by Dr. Oswald C. J. Hoffman (right), Missouri Synod public relations director and speaker on the Lutheran Hour radio program. Looking on is John W. Boehne, Jr., former Congressman from Indiana and active churchman. The President said he would hear the record during lunch.

trols the institutions to investigate and study relocation of the seminary with action possible at next year's convention. Affiliation with a ULCA institution was considered likely. The seminary has only seven students.

In other actions the convention adopted a $114,000 budget for the next fiscal year, voted support for U.S. foreign aid programs, stressed that such aid should "primarily meet economic and social needs and opportunities" rather than political or military considerations, and endorsed a racial equality statement affirming the right of any person to worship, regardless of nationality or color.

Synodical Conference meets

All four member bodies were represented as the Lutheran Synodical Conference of North America held its 45th annual convention at Cleveland last month. The Wisconsin and Evangelical (formerly Norwegian) synods had in recent years accused the Lutheran Church —Missouri Synod of unionistic practices, meaning co-operation with groups with which they are not in doctrinal harmony. Although some Wisconsin and Evangelical delegates refused to take communion with the Missouri Synod group at the opening service, they took part in the business sessions. Fourth member is the Slovak Lutheran Church. Missouri is the largest by far, making up 80 per cent of the conference's numerical strength.

Major action was adoption of a doctrinal statement affirming the authority of Scripture and asserting that "its very words are inspired by the Holy Ghost." The statement said Scripture might speak historically or symbolically. "Where Scripture speaks historically, as for example Genesis 1 to 3, it must be understood as speaking of literal, historical facts," the statement said. It said the present 66-book Bible has "imposed itself on the church by virtue of its own doctrine and authority."

Membership gain slows

Church membership increased in the U.S. in 1957, but did not keep pace with the population growth. Figures released this week by the National Council of Churches showed church membership rolls at an all-time high of 104,189,678. This indicated that 61 per cent of the country's population held membership in a church or synagogue.

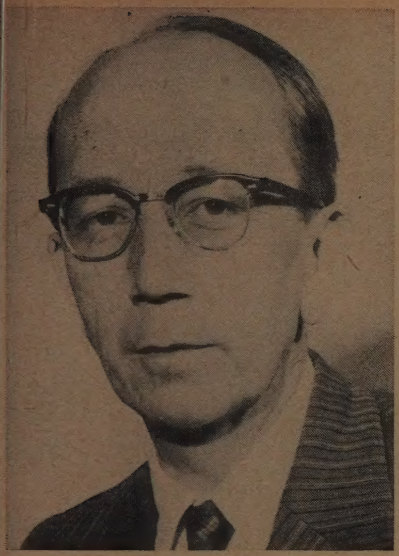
The membership gain of 964,724 represented an 0.9 increase over 1956. During the same period, population increased 1.7 per cent. It was the first time since World War II that the membership gain failed to keep pace with that estimated for the population as a whole.

U.S. CHURCH MEMBERSHIP AS PERCENTAGE OF TOTAL POPULATION

1870	18 pct.	1920	43 pct.
1880	20 pct.	1930	47 pct.
1890	22 pct.	1940	49 pct.
1900	36 pct.	1950	57 pct.
1910	43 pct.	1957	61 pct.

Total church membership showed 59.8 million Protestants, 35.8 million Roman Catholics, 5.5 million Jews, and 2.5 million Eastern Orthodox. Largest single denomination is the Methodist Church, with Southern Baptists second. In major Protestant "family groupings," Baptists lead with nearly 20 million members in 27 church bodies. Methodists have 12 million in 22 bodies. Lutherans are third with 7.5 million members and Presbyterians fourth with 4 million.

Statistics recently released by the National Council showed that U.S. Lutherans gained 3.3 per cent in 1957, more



HEADS BRAZIL LUTHERANS
Dr. Schlieper

than three times higher than the rate of growth reported for all churches. United Lutheran membership gained 2.6 per cent during 1957.

Schlieper heads Brazil church

A 49-year-old Rio de Janeiro pastor has been named first full-time president of the 500,000-member Evangelical Church of the Lutheran Confession in Brazil. Dr. P. Ernest Schlieper, former vice president and since 1956 acting president of the organization, was named to the post at the recent quadrennial meeting. The church is a federation of four synods—Rio Grande, Central Brazil, Parana and the Lutheran Church of Brazil. Formerly allied with German churches, the Brazil church is now a member of the Lutheran World Federation.

Dr. Schlieper speaks fluently English, German, Spanish and Portuguese. He studied in Germany at Tuebingen, Marburg, and Bonn. Returning to Brazil in 1938, he served for 18 years as pastor on Porto Alegre before going to Rio in 1956.

Farley hits religious issue

Political leaders in New York State have long kept in mind the evenly divided Protestant-Roman Catholic-Jewish constituency in New York City. Most of the city's recent mayors have been Roman Catholics, although one of the most popular and capable, Fiorello LaGuardia, was an Episcopalian.

This religious issue ballooned last month as Democrats considered candidates for the U.S. Senate. Gov. Averell Harriman, who opposed the choice of former Postmaster-General James A. Farley for the race, was said to have suggested mollifying the "Farley wing" by naming some other candidate of Irish descent and Roman Catholic Church membership. Gov. Harriman's choice was said to be Thomas E. Murray, former Atomic Energy Commission member.

"I deeply resent the inference that those of my religion and racial descent would be mollified if these conditions are met," exploded Mr. Farley. Calling the issue the "most pernicious and dangerous" since the presidential candidacy of Alfred E. Smith, Mr. Farley said "the time has passed when any political party can or should piece out a political ticket based on proportional representation of creeds or races."

Though proud of both his race and religion, Mr. Farley continued, "Before my church and my God, I would consider it a sin to ask support in a temporal matter because I am of the Catholic faith. But, as certainly as I would accept no advantage as a Roman Catholic, I will

fight to the end if I am discriminated against as a faithful member of the Roman Catholic Church."

Little Rock stand weakens

When a federal court ordered admission of nine Negro students to Little Rock's Central High School last September, Gov. Orval Faubus of Arkansas used state militia to prevent the order from going into effect. Federal authorities then sent U.S. troops into Little Rock to assure obedience to the law.

A similar crisis threatened to flame again this fall as a U.S. Circuit Court of Appeals refused to permit a two-and-a-half year halt to the integration effort. Then the school board won a stay of the court order, and said classes would open Sept. 2 with only whites attending. The issue was up to the Supreme Court.

Fifteen Little Rock ministers had last year condemned the governor for his actions and had urged obedience to court orders. Prayer services asking reconciliation had been held in many of the city's 200 churches. Answering an attack by a White Citizens' Council, Dr. Marion Boggs of the Second Presbyterian Church and Dr. Aubrey G. Walton of the First Methodist Church had said Negroes would be welcome to attend worship services whenever they wished.

A different situation would greet the race flare-up this year, if it came. Moderate clergy had left or been forced out of a half-dozen of the city's more prominent pulpits. In Little Rock's churches, the segregationist front was stiffening.

"Luther" reaches Uruguay

A one-week engagement lengthened into two as audiences in Montevideo, Uruguay, last month welcomed the film *Martin Luther*. "Unofficial censorship imposed by fear and intimidation" had delayed the showing for four years, according to Robert E. A. Lee, executive secretary of Lutheran Church Productions. He cited the film's excellent reception in Brazil and said showings were expected soon in Argentina, Guatemala and Chile.

Press reviews of the film in Montevideo were "sharp but favorable," according to the Rev. H. D. Hammer, Lutheran Church representative in Uruguay. He called Roman Catholic criticism of the film "unfair, but not unexpected."

The United and Augustana Lutheran churches recently began joint mission work in Uruguay. The Missouri Synod also has a mission field there.

Lay responsibility outlined

Laymen as well as clergymen are responsible for the ministry of the church to the world, delegates to a meeting in Denmark last month agreed. The meeting, sponsored by the Department of the Laity of the World Council of Churches, brought representatives from 14 countries to Nyborgstrand.

"Many gifts of the Holy Spirit" such as teaching, evangelism, visitation of the sick and healing are not restricted to ordained ministers, the conferees said. While the normal patterns of congregational life in western lands require the services of a full-time clergyman, it was pointed out, many small congregations in Asian or Latin American countries may be without such leadership.

Needs today call for a "considerable change in the structure of the church," said Dr. Henrik Kraemer of the Netherlands. "We must fight a necessary battle with history." Other speakers agreed that constant references to "ancient and Reformation" church practices were "cramping" the church in its present-day relations with the clergy and laity.

ANGLICAN BISHOPS IN PROCESSION AT CLOSE OF LAMBETH CONFERENCE
More than 300 from all parts of world attended sessions, held at London last month

Bible distribution reported

Travelers can now find a Bible in every hotel and motel room in 46 states, the convention of Gideons International was told last month. P. J. Zondervan, Grand Rapids publisher and president of the organization, reported that 720,200 copies of the Scriptures had been placed in guest rooms during the past year to fill the "Bible vacuum." More than two million other copies were given to school children, service men, or placed in hospitals and prisons, he said.

Established in 1899 by Christian traveling men, the organization set out 50 years ago to place Bibles in hotels for the use of "lonely traveling men." Since then 38 million Bibles have been given out.

And so forth

Princeton's Roman Catholic student chaplain, who had sharply criticized the university and called professors "atheistic," was quietly removed from his post last month. The Rev. Hugh J. Halton was sent to England to pursue advanced studies and research at Oxford. Last September all "privileges, recognition and courtesies" were withdrawn from the priest by university authorities because of "irresponsible attacks upon the intellectual integrity of faculty members."

Dr. Theodore A. Gill, managing editor since 1955 of the *Christian Century*, will in November become president of San Francisco Theological Seminary which is affiliated with the United Presbyterian Church in the U.S.A.

A medical clinic equipped to handle 100 patients daily was opened by the Lutheran World Federation's Department of World Service in Hong Kong. It will be staffed by two physicians and three nurses.

The Rev. Robert S. Graetz, white pastor who served an American Lutheran Church Negro congregation in Montgomery, Alabama, has accepted a call to an interracial church in Columbus, Ohio. Mr. Graetz was a leader in the successful Montgomery bus boycott in 1956.

washington

NKRUMAH OF GHANA

TEN YEARS AGO Kwame Nkrumah was one of the countless foreign students who thronged American campuses after the war. Getting by on a financial shoestring, he sometimes went to bed hungry. He made a few warm friends, and he got his share of snubs as a dark-skinned foreigner.

It must have been a personal satisfaction to him to be received by President Eisenhower as the leader of the newest independent nation, and to discuss with him the political cross-currents in Africa and the Middle East. They reached common ground in the need for finding a solution to the crisis in Lebanon under United Nations auspices, so that American soldiers might be withdrawn.

In a speech before the National Press Club, Nkrumah suggested that the whole Middle East should be "quarantined" and that the sovereignty of each of the states in that area should be guaranteed by the great powers. He thought the oil resources should be brought under international control, and used for the benefit of the local people.

MOST OF his time and thought during his visit here were given to the problems of his own country and continent. As the prime minister of Ghana, which became independent through peaceful processes, he has become a symbol of the new Africa which seeks a significant role in world affairs.

Leapfrogging over centuries of economic and social lag, the nations of Africa are looking for a political pattern which is flexible enough to match the rapid rate of change. Nkrumah believes that democracy can provide such a pattern. His aims for his country are national independence, justice under law, freedom of individual action, education for responsible citizenship, and improved living standards.

Nkrumah stressed before the Press Club the political importance of economic development. As the world's largest producer of cocoa, Ghana has become dependent on the world market for this single crop. He wants to diversify his country's economy so as to give his people more stable income.

THE CHIEF HOPE for such broadening of the economic base would be the development of the Volta River for cheap power, so that the rich bauxite and other mineral deposits of Ghana might be processed. While in Washington, he received promises of American help in his river development program.

He emphasized that he was not asking for direct financial aid. He wanted to enlist public and private investment in the future of Ghana and in the profitable development of its resources.

Politically, Nkrumah voiced a policy of positive neutrality. He said that this is different from negative neutralism. It involves the freedom to study world issues as they arise and to make honest judgments without advance commitments. He invited the western powers to co-operate with the new spirit of nationalism in Africa, so as to prevent it from turning to Russia for support.

Thousands of students from other countries are still coming to U.S. colleges and universities. World leaders of the next few decades may be among them. If they find Christian friendship here, and a sincerity of conviction, who knows what the impact may be on the future course of world events?

—ROBERT VAN DEUSEN

canadian affairs

ALL-CANADIAN SEAWAY?

On July 1 a giant blast broke open the cofferdam holding back the St. Lawrence River above Cornwall. The waters rapidly filled the 35-mile-long lake behind the great power dam. The first stage of the seaway project was complete.

The second stage, which will open the Great Lakes to ocean shipping, is well underway. Queen Elizabeth is expected to preside over the opening next year.

At the ceremony marking the beginning of the power development phase, Premier Leslie Frost of Ontario provided a minor explosion of his own. The country is still rumbling with reactions to his proposal to make an all-Canadian seaway. Among other things, he said it would be good for the "national ego."

The proposal is not new. For fifty years Canadians have been talking about the advantages of having ocean-going vessels proceed right through to the lakes.

The United States was hesitant about co-operating in such a venture. There would be obvious gains for the cities and ports along the lakes. But the railways and the eastern seaboard ports did not like the idea. They put pressure on Congress to hold up negotiations.

At the close of the war, Canada decided to go ahead with the seaway without U.S. co-operation. All the existing locks for the inter-lake traffic were on Canadian soil, so there was no problem of international rights.

Faced with this prospect, the U.S. saw that participation was better than having no say at all. Plans for joint work were made. The U.S. would build two locks and a canal on its side of Barnhardt Island, near Massena, New York.

At the same time, Canada postponed its plan for building two locks and a canal on its side of the river. However, the government did announce its intention to build them, "If and when it considers that parallel facilities are required."

Cost of opening the additional Canadian locks would be $40 million. Not too large a sum in view of the $340 million now being spent. U.S. cost is estimated at $131 million.

There is more at stake in an all-Canadian seaway than just "national ego." Such a move would take the operation of the waterway out of U.S. politics. Of course that in itself would not assure smooth sailing for this gigantic enterprise. As one editorial puts it: "Canadians are quite as capable as Americans of allowing their public enterprises to be messed up for private gain."

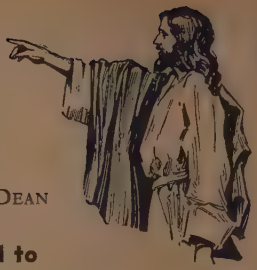
One of the most pressing problems is the matter of tolls. If they are low, the railways will raise charges of subsidization of marine shippers. If they are high, fewer ships will use the waterway and lower revenues will result. Complicate that by the need for agreement between the departments of commerce of two friendly, but competitive, countries, and the toll question becomes serious.

Also looming on the horizon is the proposal to put pilots on all ships sailing the lakes. It is backed by anti-seaway interests as another means of forcing up lake shipping costs.

Another headache is the prospect that James Hoffa and his teamster's union may attempt to dominate labor contracts.

Problems such as these prompted *Macleans* magazine to assert: "From a statesman's or historian's point of view the two proposed Canadian locks are one of the greatest bargains ever offered."

—NORMAN BERNER



I Discovered Jesus

By Eleanor H. Dean

A Jewish woman found that she had to make up her mind about the claim that Jesus is the Messiah

To meet Jesus as the great teacher, the miracle worker, is moving and exciting. But to recognize him as the divine Christ, the Saviour of the world, is the great discovery of my life.

I come from a background of ritualistic Judaism. I was well trained in the belief that there is but one true God—the holy One. "Hear O Israel, the Lord our God is one Lord . . ." had been ingrained in me since earliest childhood.

Judaism teaches that it is not enough to know the law. One must also obey it. "Torah," meaning law, also means instruction. It is like an encyclopedia, consisting of several volumes.

The rabbis didn't always agree on the answers to questions regarding the law and moral problems. Their debates and stories, plus a variety of subjects ranging from medicine to astronomy, constitute another important part of Jewish writings—the Talmud.

These writings formulate the basis for Jewish faith and culture. Strict obedience to the law and loyalty to this heritage are taught as binding upon every Jewish son and daughter.

As a *Bas Mitzvah* (daughter of the law), the burden of responsibility for my Jewish life was lifted from my parents and placed upon me, with the belief that as one of God's chosen I needed nothing more than the heritage of Talmudic Judaism.

I recognized Jesus as a human being who taught certain morals. As a human being, he was subject to error, as all men are. Therefore it was not difficult to assume a critical attitude. I reasoned that if Jesus were more than a human being the learned rabbis would know about it. They place him in the same class with such men as Hillel among the Jews and Socrates among the Greeks.

Then came that wonderful day when the New Testament was opened to me by a Lutheran pastor with its golden key of prayer, and the guidance of the Holy Spirit. I didn't understand what that meant at the time. I only knew that this pastor's chief concern, in my case, was not teachings about a monotheistic God, or precepts from this God, but the living God himself, in Christ Jesus.

Without the prayerful help of the pastor to whom I owe a lifetime debt of gratitude, I am sure that I would never have completed that thrilling journey through the Gospels where I found the real heartbeat of life in the religion of the law and the prophets.

I recall that meeting with Jesus with joy and humility. To me, he was a chal-

lenge marching right into my heart to knock on the door. The moment Jesus came into view, everything lighted up and I beheld marvelous things.

I felt drawn to Jesus at once. Not only because he was of the familiar house of David, and not because he was constantly quoting from the law, the prophets, or the psalms. I believe I was especially drawn to Jesus by the way he dealt with people.

THERE WAS something electrifying about the way he looked into the very soul of the maimed, the halt, and the blind; or a very ordinary woman drawing water from a well, and a foreigner at that; or a clever lawyer; a rich young ruler. In all of his contacts I found the quality of full, direct attention to persons.

And how he trusted people—far more than seemed sensible. How he kept stretching people, pulling them up to the very best that they could be. Even when they failed miserably, he kept on trusting them. "My grace is sufficient for you," he said. "Come unto me."

HERE WAS an amazing claim, far beyond my understanding. Among all the wise men the world has ever known, including the contributors to the Talmud, not one has dared to say, "Come unto me." They desired the confidence of man to be placed in the intrinsic values of their teachings, not in them!

But Jesus invited people to come to *him!* Wherever he went great crowds came. He would say what he had to say and depart, seeking solitude in a wood, a grove, or out in the dreary desert, but he could have no solitude. The people followed. Thousands went out into the wilderness after him, forgetting their homes, their business. This was something I could understand. More than once during this journey I, too, forgot to "put the kettle on" in time for dinner!

I once had a golden ring given to me by my grandmother just before she died —a traditional gift given by a grandparent to a favorite grandchild. One day I lost my most treasured possession when that ring was stolen at school. Even the years didn't soften that loss. I thought I detected just a whisper of comfort in Jesus' sermon, "and lay not up for yourselves treasures upon earth where moth and rust corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven . . ."

Yes, there was a measure of comfort in this—also some discomfort.

AS A TEACHER, Jesus has no equal. He was a master storyteller. I was familiar with the parable method of teaching. In the Talmud such stories are plentiful, but it seemed to me that when Jesus wanted to press his point home, his parables had a way of opening up new vistas.

I was tremendously impressed with the attitude of Jesus toward the birds and the flowers. He made no casual, passing remarks, such as: "Aren't they lovely—see how they dress up the yard—" or, "They do make the room look cheery . . ." Jesus certainly spoke of them with the same ease and familiarity that an artist speaks of an original creation.

Sentimental? Perhaps. But then he would point to the fields round about, saying, "If God so clothe the grass of the field which today is and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith?"

Everyone is familiar with God's providential care of the things of nature, but too few of us have that same confident faith when it comes to applying it to persons. I know I was always too hasty

to remark when things went wrong, either in my own life or in someone else's "Where is God now?"

Surely there was something very real about his compassion and love and concern for the people. It was like something coming out of the world of eternity into the world of time.

Naturally, the people were astounded and began to whisper among themselves, "Who is this wonder worker and how came he by this miraculous power? The blind see. The deaf hear. The lepers are cleansed. Who is he—What is he?"

AT THIS POINT in my journey, I came to a crossroad. Until then there were no turn-off points in the road. I didn't have to stop and decide which way to go. So far this journey with Jesus was fine and pleasant. I appreciated the opportunity to pick up helpful hints along the way.

At the crossroad, however, a disturbance arose. A strange uneasiness stirred within me.

Suddenly it seemed a matter of measureless importance for me to know who is Jesus Christ. As I stood there, not knowing which way to turn, I was astounded at the number and variety and the uncertainty of the answers that stirred within my mind. He is the wise man of Judea, the Jewish Socrates, a prophet sent by God, the ideally perfect character. Yes, but whose Son is he?

And the conflict was on—Son of Mary, son of David, son of Abraham. Yes, but is he not the Son of God? Son of God? We are all sons of God!

WARNING VOICES inside of me continued to whisper, "Be careful now. Remember your background, your birthright, your heritage. You can never escape that. You've been taught to honor and respect the prophets. If you want to respect Jesus in that way, it's all right,

but you can't worship him any more than you can worship Moses."

On the night that he stood before the high priest, Caiaphas, the question was flung at him. "I adjure you," said Caiaphas, "by the living God, tell us if you are the Christ, the Son of God?" Jesus answered in solemn affirmative: "You have said so."

Nervously I turned again to the gospel accounts, remembering something Jesus said during one of the many street scenes recorded by the evangelists. According to John, the Jewish leaders were questioning the validity of Jesus' statements. This time they were talking about Abraham. There, in the street, for all to hear, Jesus boldly proclaimed, "before Abraham was, *I am.*"

SOMETHING FROM the past began to stir in my thoughts, *"I AM that I AM."* A childhood memory verse found in Exodus 3:14, "say to the people of Israel, *I AM* has sent me to you."

To Jewish people, I AM is synonymous with almighty God! They took up stones against Jesus for this offense—blasphemy, one of the five points in Jewish law for which stoning was legal.

Tension at the crossroad mounted. Was Jesus guilty of blasphemy? Is that why he had to die?—or did he have the right to make these claims? If so, what right? "No man can possibly be God," kept echoing within my thoughts. Was he mad? Was I mad?

If he were not God (the struggle continued) then he was not even a good

man. Jesus himself said, "Why do you call me good? None is good save God." There was no escaping the meaning in that sentence. I cannot call Jesus good unless I call him God!

Well then, if he was truthful . . . why did he have to die?

ONE OF THE MOST important things a Jewish father teaches his children is how to make an intelligent answer when faced with the accusation that the Jews killed Jesus. I thought deeply about this, counting off the answers I had been taught . . . The Jews did not kill Jesus. He was put to death by the Roman governor and by the Roman soldiers. Jewish people didn't have the right to put anyone to death. Jewish courts were denied the right to deal with capital punishment cases.

Quickly I turned at the crossroad to retrace my journey to the scene in Gethsemane. There was something in that garden that I couldn't seem to break away from. In his prayer to the Father, Jesus asked that this cup might be removed. "Nevertheless," he said, "not my will but *thine* be done."

It was quite still at the crossroad. And then suddenly, like a wind-swept current, the voice of Isaiah came echoing through the centuries to where I stood, silencing forever the charge of blasphemy. "The Lord hath laid on him the iniquity of us all."

WITH A quickened heartbeat I recognized the New Testament teaching. It is unmistakably clear and distinct that Jesus took upon himself the burden that separates sinful man from a holy God. Since he died to redeem all people unto the Father then the whole world had to be guilty of putting Jesus on that cross! He was obedient unto that death!

Why? Because God in anger demanded this sacrifice? No—because "God so loved the world that he gave his only begotten Son that whosoever believes in him should not perish."

As I watched the precious blood trickle down the slope of Calvary, the sky above darkened, and the earth below moved. At that very moment, the veil of the temple was torn from top to bottom, opening the way for all mankind into the very presence of our holy God. In the midst of this earth-shaking event, even the pagan Roman standing at the foot of Calvary cried out, "truly this was the Son of God!" And he who lived and died and rose again said, "because I live, you shall live also."

AT LAST, peace—at the crossroad. I knew there was only one way to take—his way. In him I have found the very character of God—love. He is God. This is my heritage. To all of humanity struggling with its passions and destiny, Jesus Christ is calling yet—Cling to me, cling ever closer to me!" I cannot escape that call any more than I can escape my own breathing.

How thankful I am for the church whose faithful ministry continues to make our Lord's way known among all people—including lost sheep of Israel.

IT HAS BEEN SAID that there are some Christians whose faith seems to be that "God so loved the world that he once inspired a certain Jew to inform his contemporaries that there is a great deal to be said for loving one's neighbor."

—J. R. MACPHAIL in *The Bright Cloud* (Oxford University Press)

LUTHERANS TALK ABOUT PROBLEMS

A group meets once a month to find out what are the big troubles in their city and around the world

By GRACE HARTMAN GEIGER

THE CLICK OF THE LOCK in the door had a very definite sound as it snapped shut. We were locked in. Before we could go again into the outside world, we would need to have two heavy doors unlocked for us by a couple of policemen.

We were, in a sense, in prison—but not under arrest. In the first room we entered were several sullen-looking teen-age boys.

THIS WAS OUR first impression of the Youth Study Center. Members of the Social Action Fellowship were interested in finding out what Philadelphia is doing to solve the much-discussed problem of juvenile delinquency.

Our guide was Mr. Emmett Mario, a supervisor at the center. We were shown facilities used in handling teen-age boys and girls who run afoul of the law.

Here is not just an institution dedicated to punishing young people for their mistakes but one in which an effort is made to build constructive lives. The imposing-looking building on Philadelphia's Benjamin Franklin Parkway has up-to-date facilities for handling problem boys and girls up to 18 years of age.

There is a religious program at the center. There are classes in a variety of crafts, including leather, model building, plastics, basket weaving, and clay. These, together with understanding workers, all try to erase some of the background of criminal thoughts, acts, and motives dominant in the minds of some of Philadelphia's youth. To us the number sent here seems large, but actually only two out of a hundred of the city's youth ever see the inside of this building.

Why must we have even as many as 2 percent of our youth with criminal impulses? Poor home environment is the big factor. Poverty makes for unrest and a desire to strike out against society. And there are other influences.

"We are criticized," said Mr. Mario, "because some boys come back here time after time. We do the best we can, but we can't do the impossible. We just can't seem to get through to some who come here. With others we accomplish much.

"We are constantly criticized by the press, but that is because we can't bring the newsmen in and show them confidential records. The staff members are here because they are intensely interested in the work they are doing."

THIS WAS ONE of the monthly meetings of the Social Action Fellowship which is a part of the Social Mission Society of Philadelphia. The members meet ten times a year to hear speakers or engage in study projects such as the

PHILADELPHIA'S YOUTH STUDY CENTER
Locked in

Youth Center visit. They learn about social problems and take what action they can to help in a particular cause.

The beginnings of this group go back to the early days of World War II when a few ministers and laymen got together to discuss the possibility of a Lutheran organization which would serve as a nucleus for education in post-war problems and an agency through which greater support of Lutheran men in civilian public service camps and their families could be fostered.

The first name selected by the charter members was "Lutheran Peace Council," having as its objective the participation of the Philadelphia churches in peace education. After the war their interest broadened to include other social issues that had an influence on the problem of peace in the world.

ONE OF THE guiding spirits since its beginning has been George W. Walton, an investment analyst. Although quiet and soft-spoken, he is intense in his efforts to put across to others the need for interest in problems surrounding us, labor legislation, inter-racial housing projects, juvenile delinquency, for example.

The vice-chairman is Dr. Gustav Wiencke, who has also been with the group since its start. A staff editor of the ULC Board of Parish Education, Dr. Wiencke brings to the group a knowledge of human nature augmented through study and travel. Monthly meetings of the group had been getting smaller, not because interest was lagging but because most members were unable to attend regularly. It was decided that more could be accomplished by becoming part of the Social Mission Society as a study group.

THE NAME "Social Action Fellowship" seems to denote "action," but when I asked George Walton just what action is taken by the Fellowship on the things they learn, he replied, "Very little. But the fact that we are interested in problems and can talk intelligently to others about what's going on in our city and country can go a long way."

And I believe it can. I was with the group of 25 men and women who visited the Youth Center. Later, when the papers were full of news of a murder done by teen-age hoodlums who had prison records, I defended the efforts being put forth by the Center when someone said to me, "What are they doing down at that Center? They're not strict enough with these boys."

But as "Mike" Mario said, "You can't do the impossible, but we're still accomplishing more than the public realizes. It's only the worst ones who hit the front page."

Subjects discussed at Fellowship meetings run the gamut from consumer cooperatives, housing problems, effects of tariffs on foreign trade and on world peace, to fair employment practices and

THEY TALKED ABOUT NUCLEAR TESTING
George Walton, Grace Geiger, Dr. Roth

racial problems in Philadelphia. Activities of the Fellowship could be termed a form of evangelism, for a personal concern for social problems of our community and world is one way of testifying to our faith.

MONTHLY MEETINGS usually begin with supper, which means a time of exchange of ideas. At the meeting which follows, speakers are bombarded with questions and there is always much discussion. Among those attending are usually ministers, social workers, writers, housewives, a deaconess, and perhaps a retired missionary. Thus, with such a cross-section, there is bound to be a lively exchange of viewpoints.

Meeting places are varied. There might be a meeting at Haverford Center in West Philadelphia or a picnic at Lankenau School. Arch Street Friends Meeting House was the locale another time. Once the members visited Father Divine's "Heaven." Occasionally the group visits a Lutheran church in the city. There have been trips to inter-racial housing projects, to the United Nations, and to New York's East Harlem parish. Not long ago a tour of the Sidney Hillman Medical Center gave the group insight into the methods used by a labor union in caring for its workers and their families through an extensive health program.

Members of the Fellowship have engaged in various special projects. In 1954, as a result of the need of the Settlement House on Frankford Avenue, a neighborhood survey was made seeking information on such facts as proportions of nationality groups, housing conditions, ages of people in the area, school needs, problems of transportation. As a result, members became interested in finding out what plans the city had for the betterment of this area in relation to housing and so forth. They went to City Hall, where they obtained maps, budget figures, and other pertinent facts. They went to the local police station for more information on the community, looked over problem housing. The project covered an entire weekend.

IN LINE with its policy of keeping up on current problems, the Fellowship held a meeting recently on the subject, "The Dangers of Nuclear Testing." Speaker was Dr. Jay Roth, a biochemist, who worked at Oak Ridge with the Atomic Energy Commission.

Members have an abiding desire for a peaceful world, so that, running through all the activities of the Fellowship is the idea that war or violence or persecution is contrary to the teachings of Jesus.

RUSSIANS DECIDE TO GET ACQUAINTED

Last month Orthodox Church leaders met officials of the World Council to talk about plans for co-operation

A REPORT BY EDMUND SCHLINK, a German theologian, on the prospects for coexistence of the Russian Orthodox Church with other Christian churches in the USSR

WHAT OF THE relationship between the Russian Orthodox and other Christian churches in the USSR? The relations with the Lutherans, seen at firsthand, are ecumenical in the best sense.

The Patriarchate's initiative made the German visit to Lutheran churches in Riga possible. There is a complete change since the days of mutual distrust between the two churches in the Baltic states under the czars. Representatives of both churches were cordial and fraternal in their contacts during the visit to Riga at the time of the "Western" Easter celebrations.

The same cordiality and openness marked the reception given to the German visitors in Russia itself. References to exchange of theological thought and to the Christian task of peacemaking were genuine and did not contain the slightest hint of that self-righteous, menacing characteristic of political peace-propaganda today.

The church also paved the way for high-level meetings with Zorin, a representative of President Voroshilov and the Lithuanian President Palzkis, to whom we were able to speak quite frankly and emphatically about the oppression of the church in the German Democratic Republic and its disastrous political repercussions.

DR. FRY PRESIDED AT MEETING WITH ORTHODOX LEADERS LAST MONTH

The Orthodox regard the Baptists in the USSR as further removed from them than the Lutherans, but they feel themselves closer to the tradition of Anglicans than to either of the other two. However, the present Patriarch has declared the limits of Christian fellowship to be wider than the Orthodox Church.

WHAT ARE the possibilities of co-operation between the Moscow Patriarchate and the World Council of Churches, and what may be hoped for?

The first consideration is that it is the will of Christ that all who believe in him should be one. There are no canonical rules that prevent the Russian Orthodox Church from co-operating with other Christians. Other Orthodox churches are already doing so as members of the World Council.

Then, the presence of the Russian Church would strengthen Orthodox representation in the World Council. Though the Orthodox are very rigid on certain points of dogma, there are other doctrines, such as those on the nature of man and the nature of grace, on which Orthodox doctrine has not been permanently fixed and where the Orthodox contribution would help to break new ground from new points of view within the thinking of the WCC's member churches. The emphasis on "doxology," the glory of God and his praise, in Orthodox worship and preaching would also bring a fresh perspective to theological study.

In church order the spirit of Orthodoxy, though seemingly strongly attached to hierarchy and the apostolic succession, differs from the spirit of the Roman Church. Orthodoxy is more open about the "limits of the church" and embodies the idea of a living fellowship of churches.

STRENGTHENING of Orthodox influence in the WCC would also help to break down the rigid relationship between the Roman Catholic and the Reformation churches. The structure of Orthodoxy has largely preserved the structure of the early church whereas the Church of Rome has many superstructures and alterations to that original foundation. The Reformers, by starting afresh on the basis of the Bible, also aimed to return to the purity of the early church.

Protestants see in Rome certain features that are derived from the early church, in spite of accretions. The Roman Church will also see more clearly that the Reformation is based on the early church, and not a completely new departure. The encounter with the Eastern Church will show how much Protestantism has been influenced by Rome. New points of view appear when we and the Roman Church are both submitted to the scrutiny of the Orthodox Church.

As a suffering church the Orthodox Church has been thrown back on the heart of the Christian faith and has much to contribute.

The difficulties on both sides must be soberly faced.

IT IS NOT TRUE that the World Council —as the Roman Church likes to maintain —is merely a movement for unity within Protestantism. The Orthodox member churches have full rights and are welcomed. But they have sometimes felt lonely in the WCC and misunderstood.

The World Council has sometimes taken too lightly the special problems of churches behind the iron curtain. The WCC must devote more thought and study to the problem of Christian life in entirely different systems, and must realize more clearly that churches within totalitarian types of state—in spite of op-

RUSSIAN BAPTISTS CELEBRATE HOLY COMMUNION IN MOSCOW CHURCH

pression and restrictions—are not degenerate churches, but full churches in the New Testament sense.

THERE WOULD BE problems for the Moscow Church itself.

Having been cut off from church life in the West for so long it will be astonished by the changes that do not conform to what it knew of "liberal Protestantism." It would be forced to rethink its own positions.

The Russian Church would also have to understand how and why so much time and attention is now given by the WCC to the Christian responsibility for social, political, and economic life and why this concern is part of the responsibility and commission of the church as a whole. In view of the Russian Orthodox history and tradition this will not at first be congenial. At the same time, if it accepted the task it could warn the other churches in the WCC not to confuse the rule of Christ with any particular order of society.

The Church of Moscow would have to guard against the possible misuse of its ecumenical contacts and work by the state. At the same time the WCC will have to understand the limited opportunities for this kind of work imposed on churches living under communism.

NONE OF the difficulties need prevent co-operation if they are faced by both sides together. Some emphases in the WCC are likely to change. Theologically, the Orthodox emphasis on the glory and praise of God will change Western theological thinking because it is only in the light of these doctrines that oversimplifications can be avoided and the creeds of the early church really understood.

All the work done by the World Council of Churches would have to be deepened and extended and this would be a gain for the Council's Faith and Order work. On the other hand the World Council would probably be less ready to make judgments and statements on questions of society and politics. It would still have the duty and task of speaking, but would have to speak less the consensus of the "free world" and rethink its responsibility for political life and for peace in the light of the fact that a wider living spiritual fellowship exists in faith, hope and brotherly love and in prayer between the Eastern and Western churches, because the very existence of that fellowship is a factor of primary importance in international politics.

MOTHERS CAN BE ANNOYING

When you're irritated and impatient, you set the tone for the whole unhappy family

By RUTH HAYWARD

IT WAS ONE of the days when everything seemed to go wrong. You know, one of the days when you get up late, and fretting because there is so much to do and so little time to do it.

The electric clock had stopped sometime during the night while a thunder storm cut the service temporarily. My older daughters were up, but silent, feeling my mood.

"Mary!" I called impatiently to the youngest. "Get out of bed this instant! And turn on your radio so I can find out what time it is!" She did not hear me, or at least pretended she did not. I looked in a few minutes later, and there she was, head *under* the sheet.

Exasperated and impatient, I pulled the sheet from her. "Now, up!" She got up, sleepily reaching for her robe, smiled at me tentatively, then, after looking at me, sobered and turned away.

I turned on the radio myself, and walked out of the room before it warmed up. Suddenly a terrible noise came out of the instrument.

"What's the matter with that thing? Have you dropped it again?" I asked the little eight-year-old, who was busily smoothing out her bed.

"No, Mother," And I didn't like the moist look in her eyes, but chose to ignore it rather than melt right then. It was easier to be cross. "It just needs tuning. It's got to be on the right station to get the *Musical Clock* program." She reached over and turned the dial, and immediately a clear sweet tune came out. She smiled, and I smiled—then she came into my open arms.

THAT RADIO NEEDED tuning to get the *Musical Clock* program. But immediately I knew that I, too, needed to get in tune to see or hear any harmony this morning.

The whole family got in tune, just as soon as I, the mother, set the dial (my own heart) for harmony. And breakfast was fixed, eaten in peace and love, and everyone got to work on time.

I had not always saved the day this way. Perhaps there will come another morning when I forget, or even choose to keep the static sputtering for some perverse human reason. But I'll keep trying, it's so much nicer this way.

We all realize that the air is full of sounds and pictures. If we do not have

the electronic means of "tuning in" with TV or radio, we never receive any demonstration of these things, real as they are. Just so, we can learn to tune in on God and his harmony, and his deep, inner peace, by getting on "his wave length."

WHAT ARE God's wave lengths?

Certainly his station is not found in moments of fear, depression, impatience, jealousy, guilt, remorse, or selfishness. If we keep our minds and bodies tuned in on these emotions, we will get only the noisy discord we order.

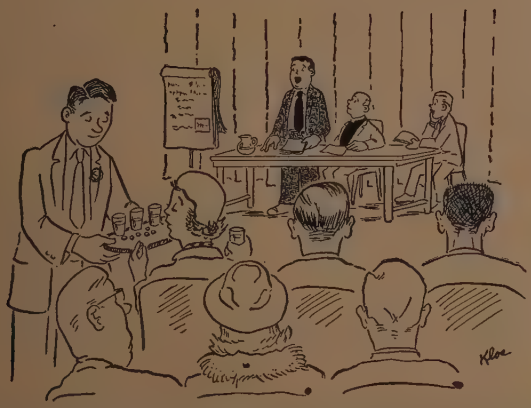
If we want our family's love and cooperation, we must give love and willingness to help in return. If we fear a material lack of daily necessities in our lives, we do not mentally and verbally go over and over our lack. We say and think, prayerfully: "Give us this day our daily bread," and "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. . . . Your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well."

If we need health for ourselves and our families, we do not "tune in" by enumerating how badly we feel. We think of those whom Christ healed, and remember his promise . . . "I will not leave you desolate: I will come to you . . . because I live you will live also. . . ."

When our television sets or radios need repairs, we get expert help to bring harmonious results.

BUT WHEN our own spiritual "receiving station" is out of tune, we really need expert help most of all: we need God's forgiveness and reassurance of his love.

As homemakers, women have a large share of the responsibility as to the kind of home our family will have. We can be short-tempered, impatient, and forget to show our tenderness under the pressure of daily cares. But what a difference, in a home's atmosphere, when, after knowing the bleakness of such discord, we choose, instead, to "tune in" to God's wave lengths to a harmonious way of life.



"Before we consider the budget, the ushers will pass the aspirin"

A MODERN PARABLE

I WASN'T THERE, so I don't know. But after reading books I've formed the idea that back in the beginning things were pretty simple. By this I mean that is the way things were before man had put his hand into them.

Here were all the bare essentials, the original things, the first forms. Colors were simple: red, blue, yellow. No one knew anything about chartreuse, fuchsia, or cerise. So it was with everything. Nothing complicated, everything simple.

Take the ants, for example. First there were a few of them, and before you knew it, the world was full of them. But all ants were exactly alike. They were the same color, same size, same shape, and for all of their industry, they all did things exactly alike. Remember, this was the simple world.

THEN THINGS began to get complicated, at least a little bit. After several ages of things getting more and more complicated, the ants finally had a big blow-up. Some of the family had changed things around quite a bit. Instead of following the time-honored patterns and holding to the old principles laid down by the ancient ant-philosophers, new ideas had sprung up.

As so often happens when something new comes along, some were for it and others were against it. The result, of course, was that the ant world was split. So deep was the split that each group solemnly denounced the other and proclaimed that the enemy was no longer entitled to be called an ant.

In time the rival sections cut themselves off completely from one another. To be sure each of the groups found its way into all of the corners of the world, and each established its own society with a meeting house and the appropriate organization, but each carefully avoided the other.

So noticeable did the differences become between the two groups that one soon distinguished between red ants and black ants—between those who held to the old philosophy and practiced the old customs, and the others who were the "innovators." But all the while there was no peace in the ant-world, and through the years "reds" and "blacks" eyed one another with growing distrust.

WITHIN AN ever-expanding organization, with outposts scattered throughout the world, uniformity was not easily preserved. No matter how true the ants were to their tradition and the heritage of the past, variations in thought and practice soon crept in. Some of the "old school" found some merit in the practices of the "new school," and the "modernists" were occasionally found reverting to the "traditional."

All of which, as you can well imagine in a time of greater and greater complexity, didn't make for clear-cut distinctions between the "reds" and the "blacks." What with all of the borrowing back and forth across fences, matters only got more complicated.

And there were the "patriots" who zealously waved the flag for the "good old days." Once a year the "reds" would hold big festivals all around the world and extol the long-gone days when stalwarts held to the "true" philosophy and

the "true" practice. And of course, the blacks would counter with equally big displays and gatherings and everyone came away "glorying in the glorious heritage of the past," at least for a while, but then the past was forgotten, and they did what came naturally.

At least they tried, but it wasn't always easy. Let me show you what I mean.

BACK IN THE beginning (remember, I only read this in books), the ants knew one happy experience above all others. Every time one of them found some tidy morsel along the path, the first thing he did was to express his joy.

No one now knows exactly how the ants did this in the beginning. Some ant-scholars are of the opinion that they rubbed their left rear leg across their right rear leg, thus producing a melodic singing-sound which sounded very much (according to those who have studied phonetics) like "Praise be, see, see, see." But this theory is disputed by other scholars who contend that the ant, upon finding some tasty crumb, beat the earth with his right front foot, and then his left, in a sort of steady rhythm, which came out: "Thanks for food, for food, food, food!"

Which method was employed originally, we cannot say with certainty. The evidence isn't clear. But in a few centuries, most of the ants were scraping their rear legs together to signal the discovery of food. Of this we are sure, for the records are available. All over the ant-world this was the signal for a feast.

But then came the split, and one of the issues which helped to divide the ants was whether one should scrape his rear legs or beat the earth with his front legs. They couldn't agree, so one group held to the leg-scratching music, and the other —determined to go back to the more ancient practice—held out for the foot-stamping beat.

AS THE CENTURIES passed, most of the ants remained true to their particular loyalty. One side zealously espoused the old custom, while the other side held just as eagerly to what it considered more ancient and therefore more proper. Unfortunately, there were a few isolated pockets on both sides of the fence where the former custom was so ingrained and where the latest directive from headquarters hadn't penetrated, that the change-over wasn't made. Thus, among the leg-scratcher music school, one found a few foot-stamper rhythm boys, and vice versa. And because of their isolation, these customs were passed down from generation to generation.

But then one day trouble developed. Some of the members of the committee on "un-ant-like activity" found out about these nonconformists. On both sides of the fence, the "zealots" were eager to expose this "deviationism." Some were so sure that because a foot-stamper refused to become a "leg-scratcher" he was a spy from the enemy camp.

The self-appointed protectors of the "good-old-days" wrote letters and threatened to blast things wide open, and things got more and more complicated.

And as far as I know, things are still complicated. Some of the ants are still looking for "spies" and "deviationists." But most of them, whether "red" or "black" are going about their business, and using one of the gifts they got way back in the beginning before things got complicated—good common sense.

—EDGAR S. BROWN, JR.

Dr. Brown is obviously thinking about a letter to the editor regarding chanting, published in "The Lutheran" of August 13. For more letters, see page 32.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Maternal annoyance

QUESTION: I am a happily married woman, with three fine children, aged 8, 5, and 3. My problem concerns my feelings toward my mother. We live only a few miles apart, and she calls me several times a week. If she doesn't call me, I feel obliged to call her. Almost everything she says or does irritates me and then I feel guilty about my feelings toward her, and take it out on the children. Then I blame my mother for everything that goes wrong the rest of the day.

She is a generous, kindhearted person, who always helps us out during sickness, is always willing to baby-sit. But her sweetness, gushiness, and cheerfulness irritate me. She generally caters to others' wishes, puts herself out, goes to extremes to agree with people. I am somewhat that way, and I blame her for it.

She calls up in her gushy way just I am busiest and talks about nothing. If I terminate the conversation I feel guilty the rest of the day, so I usually let her talk. I don't enjoy her company, can't be natural with her, or tell her my inner feelings. I'd like a better relationship with her, for all of this seems so superficial.

My father has just retired. Neither of them now has any interest except going to church and doing things for their children and grandchildren.

How can I change my way of thinking about her and accept her as she is? I want to enjoy her company and be rid of such hateful thoughts.

REPLY: Your unhappy relationship with your mother seems to stem from a number of factors belonging to the past and present. Your problem is to proceed in an intelligent Christian way with a view to the good of all concerned.

You have for years resented your mother's oversolicitous, possessive attitudes and behavior. Her whole attitude toward you and your family is not a wholesome one. She is ignoring your normal desire for independence and your adult status.

While her attitudes may appear kind and Christian, there are also other elements which are strong. She is using you and your family to satisfy her own emotional needs, many of which should be met in other ways. It appears likely that you have contributed to the trouble by surrendering to a sense of obligation. You seem to have done much to encourage her "annoying" overattention.

It is unfortunate that you live so close together. A few hundred miles would have helped in the development of maturity of both of you. But perhaps you have to work it out where you are.

Your mother (and father) need some outside interests and activities among people of their own age—church work, visitation, discovery of people who need them, entertaining, trips, reading, and perhaps clubs. Have a talk with your mother and try to show her this need.

Be more independent. Your husband, your children and you should make your plans. Be kind, but live your own life with your family. "I

can do all things through Christ who strengthens me."

Booklet

QUESTION: How can I get the booklet to which you have several times referred —*The Split Between Roman Catholicism and Christ?*

REPLY: It may be had from the United Lutheran Publication House at 2900 Queen Lane, Philadelphia 29, Pa., for 25c plus postage.

A GUIDE TO BIBLE STUDY

ISAIAH: "God is our refuge and strength"

By GERHARD E. LENSKI

THE STORY of the destruction of Sennacherib's army before the walls of Jerusalem (*Isaiah 36, 37*) should be required reading for all rulers filled with dreams of conquest and world dominion.

The Kremlin idea is not new. It has been tried out often enough for all to know exactly what is bound to happen to those who follow it. No clearer demonstration of the ultimate defeat in store for such individuals is to be found than that which the prophetic record has handed down to us in the above-mentioned chapters.

What are some of the important details in this account which have meaning for us today?

FOR ONE THING, in this ancient picture, how realistic is the appraisal given of the dangerous character of power-minded rulers and all their works and ways.

Again and again Isaiah refers to the rulers of the nations of his day. Invariably the reference is uncomplimentary. These rulers are not to be trusted. They are dangerous. Rezin and Pekah are scoundrels (*Isaiah 7:1*). Let the king of Judah put no trust in them.

Egypt appears to be a helpful ally. Woe to them that go there for help, trusting in chariots and horsemen rather than in the Holy God (*Isaiah 31:1*). Sennacherib, king of Assyria, has long been recognized as a war-lord and as a menace to Judah's existence. Timid Hezekiah has tried hard to buy off this mighty vandal with rich gifts, even stripping off the gold from the temple doors to make the favor-winning tribute as attractive as possible (*II Kings 18:13-36*). With what result?

Conscienceless Sennacherib takes all he can get and comes straight ahead for the kill. He despoils the countryside and one city after another. He carries more than 200,000 of Judah's inhabitants into capitivity and slavery. He plants his mighty army before the walls of Jerusalem and, in his own words, shuts Hezekiah up "like a bird in a cage."

ISAIAH'S PICTURE of power-minded rulers is not pretty. It does have realism. Isaiah saw clearly that there is about as much sense in trying to do business with a power-driven despot as there is with the liquor-sodden man. Power corrupts and utter power corrupts utterly.

A bribe is a poor defense against a blackmailer. Moral issues (national and political issues are often intensely moral)

will have to be faced in head-on fashion. They cannot be temporized with, evaded, denied. Face them, O man of God! Face them and put your trust in the one King who alone can save you, the King of high heaven!

This was Isaiah's verdict as he dealt with the despots of yesterday. In the light of history has anything happened to show that this appraisal was not right?

THE STORY of Sennacherib's defeat before the walls of Jerusalem might well be an argument proving to us that military might is not the answer to the world problem that it so often seems to be.

How realistically does our prophet-writer present this aspect of the case. The country lies desolate. The Assyrian hosts have surrounded the city. The battering rams are being set up to breach the walls. Rabshakeh (*Isaiah 36:4*), Sennacherib's clever envoy, appears.

He addresses the trembling Jerusalemites. He tells them that, if they will surrender, they will be forgiven, even rewarded. If they refuse, they will all be liquidated. It is crisis day in earnest. What to do? Here was the great test for a prophet.

THERE WERE those in that olden day (as there are today) who felt that military might is the only answer to military might. When you are outnumbered, capitulate promptly and make the best terms possible. That was not what Isaiah said on crisis day.

His answer was the same he had given before, only stronger, surer, clearer. Trust God. God can save. God will save. As for this evil man Sennacherib—God will put a hook to his nose and a bridle in his mouth and turn him back to the place from which he came (*Isaiah 37:39*)!

You and I might have doubted that if we had been shut up with Hezekiah "like a bird in a cage." Shall we doubt now that the full story has been told—Sennacherib's army broken, devastated by a plague, and Sennacherib himself assassinated by his own sons shortly after his inglorious return to his own capital city (*Isaiah 37:38*)?

A CONCLUDING observation drawn from this stirring account reminds us, world-citizens and world-builders in a new era, that faith is still the victory that overcomes the world.

How did Isaiah know that beleaguered Jerusalem would not be taken, that the Assyrian army would be stopped in its tracks, that Sennacherib would come to an untimely end? The answer is not hard. Isaiah saw God in this tense drama.

He saw God as ultimate justice ranged against human indecency, cruelty, treachery, lust, and greed for power. Isaiah's faith in God was more than a wild guess, more than even a Kierkegaardian "leap into the dark." What God had done, that —Isaiah was sure—God could and would do again. Isaiah applied this simple formula to the situation before him. He came up with the answer of the *46th Psalm* (which some experts say may have come out of this period of history), this answer: "God is our refuge and strength; therefore we will not fear!"

Bullets have power, but prayers are more powerful. Dictators are strong—but God is stronger. At times the enemy with his large army will appear to have the advantage. But faith continues to be what it was—a link that binds man's weakness with God's almightiness, a power that "moves the hand that moves the world," the ultimate victory which will overcome the world.

Do you doubt it? Read *Isaiah 36, 37*!

BOOKS

ABOUT CHRISTIAN SCIENCE

Christian Science Today: Power, Policy, Practice. By Charles S. Braden. Southern Methodist University Press. 432 pages. $5.95.

Books about Christian Science may be divided roughly into two classes: those written by insiders, who hew to the official line set by the "Mother Church" in Boston, and those written by outsiders, who feel free to let the ax fall where it may. Of course, a distinction between insiders and outsiders may properly be drawn with respect to other areas of knowledge, but it would be difficult to find another area in which the cleavage is so absolute.

Charles Braden, who taught in Northwestern University for thirty years, belongs to the second classification. He has attempted to present an objective history of Christian Science since the death of its founder, Mary Baker Eddy, in 1910. He professes admiration for the personal gifts of Mrs. Eddy and for her contributions toward an understanding of the relations between religion and health. At the same time he recognizes weaknesses in her and shortcomings in the movement which she brought into being.

The major thesis of the book is that an authoritarian organization has been developed in Boston which rigidly controls all Christian Science teaching and practice, teachers and practitioners, branch churches and members. Freedom of thought and discussion among Christian Scientists has been reduced to a minimum. Dissent from within is met by ostracism, excommunication, and boycott. Criticism from without is met by the counterattacks of an organized chain of vigilant committees on publication.

The author indicates that Christian Science's rate of growth has been diminishing. This is noteworthy in the light of the movement's relative successes in its skirmishes with law and medicine. The general indifference of Christian Scientists toward society and social problems is pointed out, and also some of the developments which have taken place in internal thought and practice.

There is, surprisingly, no description of Christian Science services, nor is there any attempt to present the history of arguments for and against the major tenets of the Church of Christ, Scientist. In other words, the chief contribution of the book (and this is a real contribution) is to an understanding of the external history of a minority religious movement of our time.

Philadelphia THEODORE G. TAPPERT

LUTHER SIMPLIFIED

Luther's World of Thought. By Heinrich Bornkamm. Translated by Martin H. Bertram. Concordia. 315 pages. $3.

The author teaches at Heidelberg University. This collection of essays deals with a variety of themes. There is a lengthy historical appreciation of Luther, followed by a valuable aanlysis of the 95 Theses.

After that come such subjects as "The Hidden and Revealed God," "Faith," "The Sacraments" (which I have already found useful in helping a Southern Baptist to understand Lutheran "sacramentalism"), "The Nation," "The Gospel of the Social World."

I was particularly impressed by the author's skillful portrayal of Luther's understanding of the immanence of God in the whole of his creation and of the important role of this concept in Luther's theological system. This is found particularly in "The Hidden and Revealed God" and "The Picture of Nature." Impressive and much neglected in our generation is the close association seen between the art of living and that of dying. Perhaps we would be more successful about the first if we were not so much afraid of thinking about the second.

The author's thought is profound, but his style (thanks to the translator, in part) is refreshing. One chapter begins with a citation from Luther: "Thank God, a child seven years old knows what the church is." Then follows the comment: "It cannot be denied that theological research has always

viewed this seven-year-old child with some envy or perhaps with a bit of doubt. At all events, church and theology have not known and remembered Luther's definition of the church as clearly as that child."

Whether your Luther-shelf is extensive, or whether you are just beginning your acquaintance with this fascinating mind, this is a book you will not want to miss.

Columbus, Ohio JOHN SCHMIDT

ADVICE FOR PREACHERS

So You Want to Preach. By Frederick Keller Stamm. Abingdon Press. 109 pages. $2.

This book, written by a preacher for preachers about preaching, does not preach. It is a refreshingly informal and inspiring bit of shared experience. An illustration the author uses to describe a good doctor is applicable to this "shop-talk" of Dr. Stamm's: "Any old plumber can make an incision in a patient's abdomen, and any old seamstress can sew it up; but what do you do when you find complications on the inside which you never saw before?" It is good judgment that makes a good doctor. In homiletics and liturgics, the seminaries can supply the details and formulae, but a good preacher is marked by his knowledge of the human soul and of God.

This "letter to young preachers" accordingly begins with a few bold assertions about the world and the times against which the ministry must resound. There follows in almost Pauline fashion a sincere warning against the pitfalls of the preacher: sterility of mind, wilfulness, failure to stand by when life tumbles in; refusal to acknowledge limitations, posing as an economic expert.

The body of the letter deals with the prophet in the pulpit and the priest at the altar. Accompanying the former is a plea for an open, disciplined, and sympathetic mind. Involved with the latter is the trinity of wonder, prayer, and obedience.

Dr. Stamm, in a thoroughly sympathetic fashion, speaks of mankind as not only God's business, but the preacher's as well. Drawing a distinction between the words "evangel" and "evangelistic," the young preacher is asked to remember the kind of a God he is proclaiming, to nourish compassion, to abjure pride, and to preach in act as well as word. ROBERT D. HERSHEY

New York City

INDIVIDUAL VERSUS CROWD

The Undiscovered Self. By C. G. Jung. Little, Brown. 113 pages. $3.

This small book seeks to acquaint a man with himself, his world, and his faith. Starting with an analysis of the individual's plight in modern society, the author develops the thesis (unique for a psychiatrist) that the life of the individual is controlled quite as much by a transcendent authority as by the ego and social factors. Religion is viewed as the only effective counterbalance to mass-mindedness.

It is this latter disease which provides the background for lucid and convincing insights into the East-West problem politically, culturally, and even scientifically. Dr. Jung believes the West has misunderstood its own motives, and in the religious sphere has so far proved impotent. He attempts to point out the individual prerequisites for winning the victory. These involve self-knowledge and self-understanding, because "we cannot become truly religious until we have become true individuals."

Scientific rationalism is quite as responsible for psychological mass-mindedness in the West as the doctrine of the omnipotent state is in the East. Both rob the individual of his foundations and dignity.

Theologians will be surprised by this psychiatrist's support of the "original sin" concept. Preachers will find their grasp of world affairs and movements nourished and made relevant to their tasks. And the thinking laymen will have many questions answered.

ROBERT D. HERSHEY

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

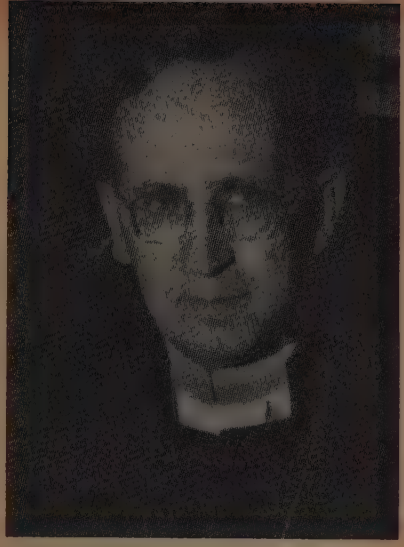
Introduction to the Archbishop

SWEDEN: Malmo. Aug. 15.—I HAVE hesitated to write about the new Swedish archbishop, Dr. Gunnar Hultgren, appointed by the government at the end of last month. The reason is that Dr. Hultgren, bishop of Härnösand since 1951, is not very much known in the south of the country where I am living. In my reports I am usually giving my own impressions, but this time I had to rely on what others are writing.

It is evident that the new archbishop (age 56) has been extraordinarily well received both by clergy and laity. He was on the ticket of all electing bodies (the clergy of Uppsala diocese and the boards of all dioceses), which was a most remarkable thing. In this period of some tensions between church and state, he was the man wanted by all bishops as well as by the government. All newspapers I have seen also favored him and welcomed his appointment. The only difficulty was his own reluctance. But, seeing that no one else could be a candidate of all factions and interests, he consented.

How is this possible when Dr. Hultgren is really not widely known? He seldom writes and speaks outside his direct official duties, and there is no glamor about him. I do not think the move from his diocese in the north of Sweden to Uppsala will change that. He will continue to devote his strength to office work, being the intelligent and efficient head of the boards and committees he will be obliged to lead.

Being a silent and prudent man it is remarkable, as an article about him this week in the popular church magazine *Vår Kyrka* pointed out, that he is the man behind the most important events in the church of Sweden today.



THE ARCHBISHOP-ELECT
Not known but well liked

He is known as an expert on church-state relations and was on the committee working out the new organization of parishes (the result was a compromise of church and state demands). He is definitely aware of the dangers of the cooperation with a state showing some totalitarian tendencies, but (as he pointed out in a booklet last year (*see* THE LUTHERAN, *Jan. 29*), he does not want a separation of church and state in the present situation.

For many years Bishop Hultgren has been an influential leader in our central board of voluntary church work. He is responsible for a reorientation of the work of the social commission of this board, which is generally regarded as one of the most hopeful signs in the Church of Sweden today.

Groups of pastors have been organized to study the life and organization of the industrial society of today in order that

the church should not stick to the agrarian society of yesterday. Patterns of church life have to be changed, Dr. Hultgren consistently says.

This commission on social responsibilities, which Dr. Hultgren is leading, also published the most valuable contribution in the tricky question of women in the pastoral ministry that has until now appeared (THE LUTHERAN, *July 2*). The commission is definitely in favor of permitting women in the ministry.

The new archbishop is a legal expert and knows to perfection how to lead in efficient committee work. But this is only half the man. He knows also much about the inner religious life, having great interest in and understanding for the mystical side of life. His doctoral dissertation, which many years ago made him an assistant professor of theology at Uppsala, was on St. Augustine. He has also been attracted by the religious experiences of the French, being one of the first in this country to discover the importance of Simone Weil: the mystic with the profound sense of solidarity with the "secular" working people outside organized church work.

It is said that Mrs. Hultgren, a daughter of the late famous Bishop J. A. Eklund, had great influence on this interest of the new archbishop in the inner experiences of the mystics. Mrs. Hultgren died earlier this year, and Dr. Hultgren will have to move alone to Uppsala this fall.

Regretting that in the last few years we have not been able to draw on the high competence of Archbishop Brilioth because of his long illness, we are looking forward with high expectations to the leadership of Archbishop Hultgren. We hope that he will be the man able to make peace in the serious tensions in the Church of Sweden today. —STEN RODHE

letters to the editor

Some like chanting

SIR: It would be interesting to know if our friend who is tempted to "split the church wide open" because of his pastor's chanting (*see "Letters," Aug. 13*) would feel the same way if custom through the years had been reversed. Suppose it had been the custom of Lutheran pastors to chant while Catholic priests said their part of the service. Is not our Lord able to hear our true expressions of worship whether they be sung, said, chanted, or merely directed to him in thought? (Name withheld)
Elizabethtown, Pa.

SIR: That letter really burned me up. This man who wrote it is probably set in his ways and won't try anything new. He says chanting "smacks of Catholicity." I literally hate those three words. Our communion service is an English translation of the Catholic mass except for the omission of the canon. Does this "smack of Catholicity"?
Dayton, Ohio MICHAEL W. MANNY

SIR: If a "high service" brings a person closer to God than a "low service," it is not right for any person to deny this right. And vice versa. The "high service" is most beautiful and meaningful to me personally. However at present I am attending a "low church." I am an active worker. I am a "convert" to the Lutheran faith. The Lutheran church pointed the way to Jesus Christ as my Saviour much more clearly than did the church I attended in my formative years. The beauty of the Lutheran church is that there is room in it for all, "high" or "low." HARRIETT M. FRANKLIN
Altoona, Pa.

SIR: If the letter-writer would read the introductions in the front of the new *Service Book and Hymnal* he would find that this chanting is in the very best of Christian usage. Does he realize that each time he sings a response he too is chanting?
Toledo, Ohio GLEN STADLER

SIR: Some do not know as much about Lutheranism as they suppose. A study of the Augsburg Confession would perhaps reveal a few things that the author of the letter has overlooked. An acquaintance with the practices of Scandinavian Lutherans might also be revealing.

(PROF.) O. A. C. M. AHLEN
Northwestern Seminary

SIR: If the service is chanted correctly and reverently it is the most beautiful service in all Protestantism. It is the holy mass which has not been selfishly kept by the priests alone but has been given back to the people. I say this as an ex-Roman Catholic. To be sure, the Roman priest chants the service and the people say the responses. I am happy to say that in the Lutheran service we have always chanted the responses.

I'm not too much in favor of incense boys, because incense makes me sneeze violently. (DR.) ROBERT A. ATKINSON
Rockport, Ind.

SIR: Does not this correspondent realize that many pastors of Lutheran bodies other than ULCA have been chanting parts of their service for many years?

WM. H. REIFSNYDER, JR.
Boyertown, Pa.

Women and the Scripture

SIR: Actions of the Orebro conference in Sweden, objecting to the proposed ordination of women ministers by the Church of Sweden, have been labeled by Sten Rodhe (THE LUTHERAN, *Aug. 6*), a tragic "trend toward sectarianism," "sectarian separation," and "anti-Lutheran legalism." This hard language is directed primarily against Bishop Bo Giertz, a vice president of the Lutheran World Federation, whose Lutheranism and devotion to scriptural truth are recognized throughout the Lutheran world.

I, for one, must have overlooked that moment in the history of Christendom when the right was granted or acquired to denounce as "anti-Lutheran legalism" the actions of a Lutheran churchman designed to uphold what he and many other Lutherans throughout the world regard as scriptural principles of church order. When did support of clearly stated Scriptural truth (and, incidentally, recognized as Scriptural truth by the majority of Lutherans in the world) come to be regarded as the embodiment of "sectarian separation" and the antithesis of the "ecumenical"?

(DR.) OSWALD C. J. HOFFMANN
New York City

Missouri and fraternities

SIR: You published an article, "Missouri Against Fraternities" (THE LUTHERAN, *July 23*), in which I am quoted as warning Missouri Synod Lutherans not to join college fraternities. I feel that this is a bit of inaccurate reporting. I am aware of the restrictions upon detail imposed by the necessity to condense information for a church paper. At the same time there is danger of giving false impressions by overcondensation and inaccurate terminology.

I assume that you picked up this information from one of the Milwaukee papers or from the United Press or Associated Press. It was unfortunate that my essay, delivered at the South Wisconsin District convention (Missouri Synod) was placed in the hands of newspaper reporters. Actually my essay was not intended to be a "synod study" but a paper prepared by myself as a member of our church's Commission on Fraternal Organizations. As such, of course, it was intended to represent our synodical position, but was not as a "synod study." In my treatise I divided college faternities into social, fraternal, and honorary groups. We have no objection to professional and honorary fraternities. Our objection to social fraternities and sororities is usually not confined to "Christless prayers" but involves other elements as well.

We are considered in some areas to be narrow and prejudiced, and don't wish to add unnecessarily to this impression.

Hammond, Ind. (REV.) J. W. ACKER

Problems of Multiple Ministry to be Explored

By PAUL E. VALENTINER

NEW YORK CITY—Assistant and associate pastors in the New York and New England Synod will be invited to a three-day synod-sponsored conference at Holy Trinity Church in Manhattan, Oct. 27-29.

"More congregations are calling assistants and associates all the time. Their role in the congregation is becoming increasingly important and is not clearly understood," said the Rev. John Kulsar, assistant at New York's Holy Trinity Church. "We want to try and clarify it."

Plans call for lecturers, panel discussions with senior pastors and discussion periods among the assistants and associates themselves.

Invited to participate as lecturers and panelists are: Drs. Theodore G. Tappert and Martin Heinecken, professors at Philadelphia Theological Seminary, and Drs. Robert Weiskotten and Robert Hershey, and Pastors Leopold Bernhard and Henry Cornish, all of the metropolitan area.

Conference arrangements are being made by Dr. Paul C. White, secretary of the synod, and Pastors Milan Slahor, Russell Greene and John Kulsar, all serving as assistant pastors in the synod. Congregations will be urged to send their assistant and associate pastors to the three-day meeting and to pay their expenses.

Inter-Racial Ministry Gets Boost

TWO NEGRO PASTORS were installed as assistants to white pastors in New York City churches on June 29. This is the first time assistants have been called to full-time inter-racial ministry in the New York area.

The Rev. Claude Petersen, who had previously served as student assistant at Resurrection Church in St. Albans, Queens, N. Y., was installed as assistant to the Rev. John E. Christ, at Bethany Church, The Bronx. The Rev. Henry Cornish, New York Conference president, installed Pastor Petersen. His former pastor-student supervisor, Dr. Joseph Flotten, preached.

The same day the Rev. John Parkinson was installed as assistant to Dr. Flotten at Resurrection Church in St. Albans. Dr.

GROUND was broken on Aug. 3 for an education unit at Christ Church, Airmont. Pastor Howard E. Funk served as liturgist and New York Conference President Henry Cornish was the speaker. Pastors Luther B. Keay (ELC) and E. Frederick Holst took part. The unit will include parish hall, classrooms, lobby and kitchen. Total cost, including furnishings, will be $70,000.

Groundbreaking at Airmont for new parish house

Eugene C. Kreider, synodical home mission superintendent, conducted the service.

President Beck Takes Over

Dr. Alfred L. Beck, former senior pastor of Reformation Church, Rochester, and since June, president-elect of the New York and New England Synod, moved to the metropolitan area on Aug. 26. The Beck family has secured a home in Eastchester, near the Scarsdale line, just to the north of the city.

Dr. Beck assumed the presidency of the synod on Sept. 1. His formal installation is scheduled for the evening of Wednesday, Oct. 1, at St. Peter's Church, Manhattan.

Medical Center Opens School

Lutheran Medical Center, Brooklyn, announced the opening of a school for medical record librarians on Sept. 8. The school, accredited by the Council on Medical Education of the American Medical Association, will be affiliated with Long Island University in Brooklyn. The course will be of 12 months' duration. Demand for qualified hospital librarians far exceeds the supply.

Director of the school is Miss Lena Ann Fekete, former president of the Greater New York Association of Medical Record Librarians, and currently a member of the executive board of the New York State Association of Medical Record Librarians.

Correspondent for New York Metropolitan Area Named

O. F. POWERS

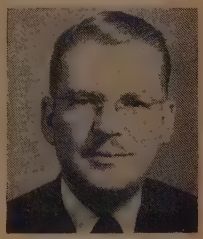
Realignment of conferences in Long Island and the New York metropolitan area has brought about a change in staff correspondents for The Lutheran this summer. Formerly, New York City was covered by the Rev. Oliver F. Powers, pastor of St. Stephen's Church, Brooklyn. He had been correspondent from Brooklyn since 1943, later included Manhattan in his territory.

L. R. KLEMANN

The former Long Island Conference had been covered by Pastor Leonard Klemann of Grace Church, Forest Hills, who had served as correspondent for The Lutheran since 1956.

New correspondent for New York City and Long Island is the Rev. Paul E. Valentiner, since 1954 pastor of St. Peter's Church, Brooklyn. The 48-year-old clergyman, a native of Illinois, is well experienced in newspaper work.

A graduate of Carthage College and Chicago Seminary, he was on the staff of an Illinois newspaper for about six years before entering the ministry. He organized North Lake Church, Melrose Park, Illinois, while at seminary, served later the Lutheran Church in Cudahy, Wis.



P. E. VALENTINER

He left the parish in 1949 to become publicity director of the Christian Higher Education Year appeal which netted over $7,000,000, went in 1952 to Berkeley, Calif., as general director of the Pacific Theological Seminary's $250,000 appeal, came to New York in 1953 as general secretary of Wagner College, Staten Island. He served on the ULCA Publicity Committee, has been a member of the ULC Board of Publication's Church Paper Committee since 1952. This fall, Pastor Valentiner will edit the daily ULCA convention newspaper, *Today in Dayton.*

State Luther Leaguers To Meet in Ocean City

By RALPH I. SHOCKEY

CAMDEN—Ocean City will play host to Luther Leaguers of New Jersey this month. The state league's convention is set for Sept. 26-29. Sessions will be held at the Flanders Hotel, a Communion service is scheduled at St. John's Church on Sunday afternoon.

Convention theme is "Living for Jesus." The Rev. John M. Mangum, editor of *Parish School* magazine and a former editor of *Luther Life,* the League's magazine, is one of the speakers. Convention chaplain is the Rev. Charles W. Claus.

Edison Mission Breaks Ground

A FOUR-YEAR-OLD MISSION broke ground July 13 in Edison Township. St. Paul's Church organized in 1954 at Nixon has started construction of its first unit, a $110,000 building. Pastor of the young congregation is the Rev. F. Kenneth Shirk.

BUILDING PLANS were announced by St. John's Church, Phillipsburg. The 83-year-old formerly German congregation expanded its facilities by acquiring adjoining property in 1952 and is now planning to build a $100,000 wing to the church. The new wing will provide accommodation for over 300 pupils in Sunday school and make available space for church organizations. A $50,000 building fund raising appeal is in progress. Pastor of the congregation is the Rev. Israel A. S. Yost.

CORNERSTONE for the new Kinderfreund Old Folks' Home in Jersey City will be laid Sept. 21. Dr. Harold C. Letts, assistant executive secretary of the National Council of Churches' division of Christian life and work, is scheduled to speak.

OVER FOUR TONS of clothing were sent to Lutheran World Relief headquarters in Phillipsburg through efforts of the Lutheran Pastoral Association of Camden. Chairman for the drive was the Rev. Elwood Dietz.

St. Paul's Church will stand here
Pastor Shirk at work

Social Issues Before Residents

TWO MATTERS of social significance were hotly debated in New Jersey's press this summer. One concerned the death penalty.

Assemblyman C. William Haines, a Quaker, introduced bills seeking abolishment of the death penalty in the electric chair and establishing a 30-year term for first-degree murder.

Among ardent advocates of capital punishment was Sanford R. Bates, former commissioner of institutions and agencies who said that "the electric chair is necessary to protect the lives of the citizenry." Newspaper editorials pointed out that if New Jersey abolished the death penalty the state would "become the dumping ground for corpses of persons slain by hired killers" from adjoining states.

The committee on social action of the New Jersey Synod's board of social missions made no comment on the issue. It had no comment either on a recent ruling by the New Jersey Racing Commission which put the state's race tracks out of bound for minors. Previously minors over 16 years of age could enter race tracks if accompanied by adults.

FOCUS ON LATIN AMERICA

Wolff Goes to Costa Rica

A UNITED LUTHERAN pastor and his wife arrived this summer in San Jose, Costa Rica. Pastor and Mrs. Fred J. Wolff of Hoisington, Kansas, were the first missionary couple to be sent to Central America by the Lutheran World Federation in an effort to provide a needed ministry to Lutherans in an area that includes four states. Pastor Wolff, a 35-year-old native of Nebraska, is a member of the Central States Synod and served Emmanuel Church, Hoisington, for the past five years.

Small congregations exist in Costa Rica, Nicaragua, Honduras and El Salvador, where occasional services have been held by visiting pastors during the last few years. Most of these Lutherans are of German background.

Pastor Wolff is a member of an eminent missionary family. His grandfather was a pioneer of the former Nebraska Synod. One brother, Lorin, has just served in Liberia. Another, Wallace, is in British Guiana.

The Wolffs in Costa Rica
Five-year assignment represents a first

Bendtz in Colombia, Ecuador

DR. NILS ARNE BENDTZ, a pastor of the Augustana Lutheran Church, is making a three-months' visit to Colombia and Ecuador to advise Lutheran congregations there on stewardship and evangelism programs. He left New York Aug. 1 and is scheduled to return at the end of October.

Dr. Bendtz's trip is under the auspices of the LWF Latin America committee. Since January he has been a special representative of Lutheran World Action, the annual financial appeal conducted by the National Lutheran Council.

The Swedish-born clergyman will preach in his mother tongue to Lutheran congregations in Bogota and Cali, Colombia, where the combined membership totals about 2,000, and in Quito, Ecuador, where there are nearly 300 members.

On completion of his South American assignment, Dr. Bendtz will substitute for Dr. Theodore Bachmann in teaching at Pacific Seminary in Berkeley. He formerly taught at Augustana Theological Seminary, Rock Island, Illinois.

Brazil Holds Promise

"TREMENDOUS STRIDES" are made by the Lutheran Church in Brazil, according to Dr. Walter E. Bock who returned from a two-month South American visit under LWF auspices last month. The ULC field director of evangelism made the trip to stimulate interest in evangelism and stewardship among the more than 600,000 Lutherans in Brazil. He reported an "awakening interest" in men's work, said that young people and student programs were progressing well.

CAMPUS: FALL TERM OPENING AHEAD

Enrollment Trends Forecast

WITH OPENING of the fall term just a few weeks away, first reports from ULC colleges indicated in July and August that enrollments would continue to increase at the moderate rate of the two previous years.

Midland College expected a "slight increase" in a report issued in July. It said that a 500-student mark may be reached. This compares to 488 in 1957. As of July 8, 136 freshmen had applied and 322 upper-classmen had said they would return to classes this fall.

Carthage College also predicted an increase in enrollment which, it was predicted in August, may exceed 500. Last year, a 10 per cent increase over 1956 put the college's enrollment at 470.

Wittenberg announced it expected a total enrollment in undergraduate schools of 1,550, and for all divisions of over 4,000. Last year's total was 3,618. Applications for admission to the undergraduate schools will exceed 1,200 this year. By mid-June applications ran 29 per cent ahead of last year.

Wagner let it be known in May that overcrowded conditions exist mostly in ivy league colleges and do not necessarily pertain to church-related schools. Wagner's goal for the 1958 entering class was 400. The quota of woman students was filled in May but there were still vacancies for men.

Two More Units for Gettysburg

GETTYSBURG, PA.—Two more buildings are being constructed on the campus of Gettysburg College this fall. Contracts for a new residence hall for men and a student union building were signed in June. Total construction cost is $1,358,600.

The student union building will include swimming pool, bowling alleys, snack bar, post office, book store, game rooms, quarters for the college radio station, offices, and a ballroom capable of seating 2,000 persons.

New Science Building Rises on Lenoir Rhyne Campus

HICKORY, N. C.—Construction for a new science building began on the Lenoir Rhyne College campus last month. The three-story structure of contemporary design will cost about $430,000 to build, approximately $100,000 more to furnish. Completion is scheduled for September, 1959.

Funds for the important addition to Lenoir Rhyne's facilities were donated by Dr. L. L. Minges of Rocky Mount, N. C., and his family.

Blueprint for Lenoir Rhyne's new science hall
Name will be Minges Building in honor of donors

Holy Trinity Occupies $215,000 Building Near Chester

By CARL W. WEBER

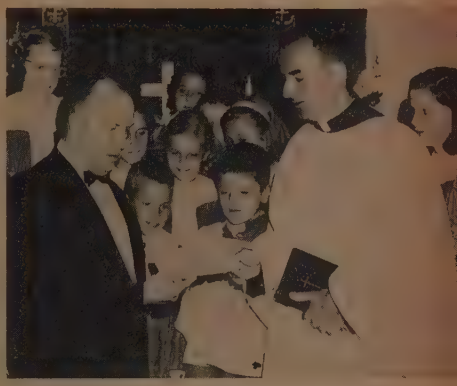
PHILADELPHIA—Holy Trinity Church, in the Wallingford area of Delaware County near Chester, is worshiping now in its new modern church building completed this spring.

For nearly ten years the congregation occupied temporary quarters in a large stone mansion on the 6½-acre suburban estate purchased in 1948. Previously Holy Trinity had been located for 55 years in downtown Chester.

The new building, designed by T. Norman Mansell, was dedicated last May 4 by Dr. Emil E. Fischer, senior of the Pennsylvania Ministerium. Dr. F. Eppling Reinartz, secretary of the ULCA, preached the dedicatory sermon. Others assisting Pastor Julius Kish in the service were Dr. Claude E. Schick, Ministerium secretary; Pastor Albert W. Shumaker, then president of the Philadelphia Conference; and Pastor Arthur R. Chatten, superintendent of the Ministerium's chaplaincy services.

Erected at a cost of $215,000, this is the first unit of a group that eventually will include an educational building and a parish house. The new building seats 500 persons. Sunday school and social activities are held now in the old mansion. The congregation has more than 800 confirmed members.

Holy Trinity Church near Chester
Designed for future growth



Junior building fund drive in Oreland
Children chip in

A LESSON IN STEWARDSHIP was demonstrated at a recent children's worship service in Christ Church, Oreland, when an envelope containing $42.72 was presented by John F. Steinbruck, student pastoral assistant, to William H. Imhof, Jr., financial secretary of the congregation (*see photo*).

The money had been collected over several months by the children, for the church building fund. Each Sunday the children deposited pennies in a glass jug. The jug is being filled again this month.

The new church on Pennsylvania Ave. is expected to be completed next spring. Pastor is the Rev. Kenneth W. Zimmerman.

Training School Planned

A LUTHERAN TRAINING SCHOOL, sponsored by the Northeast (Philadelphia) Pastoral Association, will be held Oct. 1 through

(Continued on page 45)

Opportunities for a special kind of ministry were discovered by a Milwaukee mission when

WISCONSIN

State School Boys Came Calling

FEW PEOPLE ask a pastor for permission to attend services in the church he serves. And so, Pastor Charles L. Barber of Martin Luther Church, an eight-year-old mission in Milwaukee, didn't just say it would be fine if the young man who asked his permission would come to church but inquired where he came from. Out of that exchange developed a successful community service that brought the Gospel message to scores of unchurched.

The young visitor to Martin Luther Church had been temporarily released from a Wisconsin State School. If he could adjust to the community and earn a living he would be free from all restrictions. He had no family and was working in a nearby hospital. And he wasn't alone. Several others, boys and men with emotional or other problems and many years of institutional life behind them, were for the first time out on their own.

The young man became one of the church's best evangelists. Any Lutheran or unchurched former State School resident was brought to church shortly after his arrival in the city. Members of the mission became used to their presence at services and fellowship gatherings. They joined the baseball and dartball teams and expressed their appreciation for the hospitality by giving care to the church grounds.

Worship and Bible study led by Pastor Barber (above) and discussion group sessions help young men released temporarily from state schools integrate into life of community

They became acquainted with many members, were asked to their homes, made friends. Church members, the Walter Mattsons, helped them organize a group of their own—the Pioneer Club whose purpose is to help them become integrated into community life. It meets once a month, has a worship period and discussion on such topics as how to dress neatly, politeness, body fitness, and "how to save your money."

The club has undertaken projects of its own. It has contributed money to a member of the congregation

studying for the ministry, has helped improve the properties of the mission. Several club members have joined the congregation's group of ushers.

The Mattson home has become a favorite meeting place for former State School boys. They may watch television, or have a dart-ball game, or just sit around and talk. And when they return to the hospital where they are employed they know that they are not alone in the big city and that, whatever their problem may be, there is somebody in Milwaukee who cares.

Chaplain Kinsler Taking Three-Month Study Leave

DAVID KINSLER

WASHINGTON—A Lutheran chaplain, Lieut. Col David E. Kinsler, is the first Protestant clergyman in the U.S. Army to be granted an absence for a refresher course. The new 90-day administrative leave is available to chaplains with five years of active military service, to provide them an adequate period of time for study, retreats and general spiritual rejuvenation.

Chaplain Kinsler is devoting this time to studying pastoral care and interviewing techniques at Duke University, Durham, N. C. While at Duke he is working with Dr. Russell Dicks, professor of pastoral care at the divinity school, in developing a study course for chaplains.

Prior to taking leave, Col. Kinsler was chaplain in charge of plans and operations for the U.S. Army in Europe. In this capacity he directed a religious education program for the army, civilian staff and dependents in Germany, Italy, France and Belgium. He also supervised the Religious Retreat House in Berchtesgaden, Germany, used for Lutheran chaplain and laymen's retreats.

Chaplain Kinsler entered the army in 1942 after serving First Lutheran Church, Parkersburg, W. Va., for seven years. After completing his 90-day leave he will serve as an instructor at the U.S. Army Chaplain School at Fort Slocum, N. Y.

MISSISSIPPI

Synod's Luther League Elects Laurel Member as President

By WADE H. KOONS

JACKSON—Annual convention of the Mississippi Synod Luther League was held at Laurel, with two leagues in attendance, the St. John's-Betheden Parish, and the host league, Grace Church, Laurel.

New officers are Sandra Seefeld, Laurel, president; Robbie Dale, Livingston, Betheden, vice president; Patsy Stubbe, Laurel, treasurer; Judy Seefeld, Laurel, recording secretary! and Lawrence Livingston, Betheden, corresponding secretary.

TRINITY CHURCH, Jackson, will introduce the new *Service Book and Hymnal* in September, and will use the second setting of the service. The Rev. John Blix Lind, official instructor for the Georgia-Alabama Synod, spent two days last spring with the Trinity choirs to help train them in use of the new liturgy.

Leader of the choirs is Miss Virginia Hoogenakker, professor of Music Theory at Belhaven College, Jackson.

MISS NANCY KOONS, a member of Trinity Church, has entered full-time church service. A recent graduate of St. Olaf College, Northfield, Minn., she has been engaged as assistant organist and choir director of Bethel Church (ELC) in Minneapolis. She is the daughter of Pastor and Mrs. Wade H. Koons.

THE REV. DONALD A. MYERS recently ordained by the South Carolina Synod, has assumed the pastorate of the Burns Parish in Mississippi. His home is at Forest, Miss.

Three ULC Clergymen on Nation-Wide Networks This Month

THE PROTESTANT HOUR'S United Lutheran series wound up its 11-week airing over 325 stations across North America at the end of last month. The series had Dr. Edmund A. Steimle, Philadelphia Seminary professor, as preacher. The Wittenberg College Choir sang. The same Sunday (Aug. 31) Canadians and Lutherans along the Canadian border heard Pastor Arnold Conrad of St. John's Church, Waterloo, Ont., on the Church of the Air Program over the Dominion Network of the Canadian Broadcasting Corporation. For many listeners it was an opportunity to hear for the first time parts of the new liturgy in the second setting of the *Service Book and Hymnal.*

THREE DISTINGUISHED United Lutherans will be heard on coast-to-coast radio programs this month. Illinois Synod President A. Howard Weeg and the Carthage College Choir will appear on CBS's Church of the Air program on Sunday morning, Sept. 14. Over 200 stations throughout the United States will carry the program.

The same day, 50 radio stations affiliated with the ABC network, will carry a discussion on "The Forgotten People" featuring ULC Pastor Carl R. Plack and Psychiatrist Charles Nord with Quincy Howe as moderator. Pastor Plack is institutional chaplain consultant of the National Lutheran Council's division of welfare. He has his office in Washington, D. C., and deals mostly with chaplaincy services related to Veterans Administration hospitals. Pastor Plack has been serving the NLC's division of welfare as consultant for institutional missions since 1945, was previously pastor of St. Paul's Church, Huntington, W. Va.

DR. HAROLD HAAS, executive secretary of the ULC's Board of Social Missions, will be interviewed by Mary Margaret McBride on the "Let There Be Light" series carried by 300 stations at different times the week of Sept. 15-21. The program is heard over stations in 44 states, the District of Columbia, Alaska, Newfoundland, Hawaii, and Puerto Rico. Subject of the interview will be mixed marriages.

Dr. Haas, 41, holds a degree in sociology of religion from Drew Theological Seminary and was pastor of St. John's Church, Jersey City, before becoming executive secretary of the Board of Social Missions in 1957.

CENTRAL STATES

Churches Mark Anniversaries

ST. MARK'S CHURCH, Verdon, Neb., celebrated its 75th anniversary with three services on June 1. Three former pastors spoke: Dr. Alfred W. Young, synod president; the Rev. W. H. Saas, and Dr. Thomas D. Rinde. The Rev. Harland Heiser is the present pastor.

The church building was destroyed by fire in 1943. The present church basement was dedicated on June 15, 1947. Now the congregation is ready to complete the building.

ST. JOHN'S CHURCH, Sterling, Neb., celebrated its 75th anniversary on June 22 . . . Messiah Church, Springfield, Mo., dedicated a house-chapel late in May; St. Matthew's Church, Omaha, marked the 20th anniversary of the ordination of Pastor Hugo Welchert . . . 25th anniversary of ordination of the Rev. Raymond R. Pfeiffer was celebrated by United Church, Scribner, Neb., and Immanuel Church, Snyder, Neb.

FIRST CHURCH, Nebraska City, expects to complete its new church and education unit next January. Cornerstone was laid July 13.

GROUND WAS BROKEN for a new $25,750 parsonage by Luther Memorial Church, Omaha.

NOVA SCOTIA

Synod's Camping Season Draws Large Attendance

By DOUGLAS A. CONRAD

HALIFAX — Another successful camping season of the Nova Scotia Synod has passed. There were camps for junior and senior girls, junior and senior boys, weekend camps for the women, men and Luther League. One 10-year-old girl flew from Corner Brook, Newfoundland, to be at the girls' camp.

Camp Sunday on July 20 was marked by outdoor services. Speaker at the afternoon service was the Rev. Roseville Burgoyne, pastor of the Rose Bay parish. In the evening, Synod Secretary James Slack spoke.

The Rev. Roseville Burgoyne was recently installed as pastor of the Rose Bay parish by Synod President Douglas A. Conrad. Dr. Lawrence Himmelman, president of the Pittsburgh Synod, preached. Both Pastor Conrad and Dr. Himmelman are sons of St. Matthew's Church, Rose Bay.

The Rev. Robert Rock was installed as pastor of Church of Our Saviour in Dartmouth, N. S., by President Conrad.

Synod President and Mrs. Conrad were presented to Princess Margaret during a state dinner given in her honor during her visit to Halifax.

KENTUCKY-TENNESSEE

Development Work Continues In Louisville Suburban Area

By HOWARD A. WESSLING

LOUISVILLE, KY.—United Lutherans will be active this fall to extend the outreach of the church to new development areas around Louisville. Organization of Good Shepherd Church in Valley Station has been set for Sept. 28. Work in the mission field was begun last February by Developer William Hartman.

Another step forward was made with purchase of seven acres of "strategically located" land for a congregation under development in Fern Creek. Assignment of a developer is pending.

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Nashville Pastor to Retire

DR. IRWIN W. GERNERT, for 36 years pastor of First Church, Nashville, Tenn., retired Sept. 1. He was active in civic and state affairs. During his ministry to First Church, the congregation built a $1,000,000 sanc-

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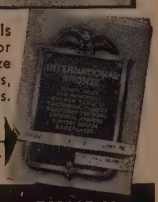

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KENTUCKY-TENNESSEE . . .

tuary of which an indebtedness of onl $100,000 remains. He was part-time president of the Kentucky-Tennessee Synod fron 1936 to 1938.

His successor in the Nashville parish wi be the Rev. Paul E. Monroe, Jr., of Re deemer Church, Newberry, S. C.

NEW PASTOR at St. Mark's Church, New port, Ky., is the Rev. J. Edward Dinkel formerly of Auburn Church, Springfield Ohio. The Rev. John W. Kerrick is the new pastor of St. Luke's Church, Cold Spring Kentucky.

United Lutheran Runs for Senate

A MEMBER of First Church, Shelbyville Tenn., will run for election to the U.S. Senate this fall. He is Prentice Cooper, a former governor and U.S. ambassador to Peru.

Mr. Cooper, 63, served three terms as governor of Tennessee. He holds honorary degrees from Muhlenberg and Hartwick Colleges and is a member of the National Council of Churches' international affairs department.

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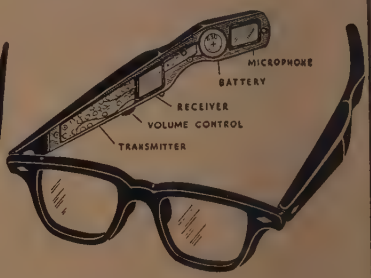

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(Continued from page 39)

Nov. 5 at Immanuel Church, Palmetto and Cottman Sts. Classes are scheduled each Wednesday from 8 to 10 P.M.

Courses to be offered are "Lutheran Faith and Practice," by the Rev. McCurtis W. Allison; "Christian Marriage," by the Rev. Ivan H. Hagedorn; "Strengthening the City Church," by the Rev. Orval C. Hartman, and "How the Bible Came to Be," by the Rev. Robert J. Wilde.

ZION CHURCH, Olney, will hold a get-together dinner for Sunday school teachers and workers on Sept. 15. Dr. D. Willard Zahn, dean of Teachers' College, Temple University, will speak.

Dr. William H. Lazareth, professor of systematic theology at Philadelphia Seminary, will speak at the consecration service for church school officers and teachers on Sunday, Sept. 28.

Served Church 37 Years

RETIRING PASTOR PAUL S. WAGNER was honored at a reception in Christ Church, Upper Darby. More than 300 members and friends gathered in tribute to his 37 years of service to the church.

Among guests were the Rev. Alvin H. Butz, Jr., president of the Philadelphia Conference; the Rev. William M. Horn, of St. John's Church, Overbrook; the Rev. Harry Ingram Fell, of St. Giles Episcopal Church; Rabbi Allan M. Langner, of Temple Israel;

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Pastors James Austin and Leonard Detweiler, sons of the congregation, and the Rev. George Anderson, of Philadelphia Seminary, supply pastor at Christ Church.

Pastor and Mrs. Ritter received a casl gift, a set of embroidered stoles, and a "Memorial of Service" book.

ST. SIMEON'S CHURCH, 8th and Luzerne Sts., held evening vacation school from Aug. 18 to Aug. 29. This was the first time evening classes were held.

New hymnals will be used first at St. Simeon's on Oct. 5, World-Wide Communion Sunday. A rehearsal of the service will be held Sept. 28.

Reception for Missionaries

TWO MISSIONARY COUPLES were honored at a reception by the congregation of St. Timothy's Church, Fox Chase. They were the Rev. and Mrs. Paul Feil, on furlough from Tokyo, and the Rev. and Mrs. Paul Lewis, on furlough from Liberia.

Pastor Feil is a son of the congregation. The Lewis family became members of St. Timothy's on a previous furlough. Both are partially supported by the congregation.

GOOD SHEPHERD CHURCH, Mayfair, reported attendance rose an average of 235 persons a Sunday during its King's Men Crusade. Pastor Theodore L. Fischer said 115 men of the congregation formed teams to canvass members and urge them to attend church.

ST. PAUL'S CHURCH, Ardmore, has begun a renovation project. Besides redecoration and new furnishings, it includes installation of a new organ.

Sons for Ministry Retreat At Gettysburg Attracts 276

GETTYSBURG—First "Sons for the Ministry" Retreat held by the Central Pennsylvania Synod attracted 276 boys of junior and senior high school age to the Gettysburg College campus Aug. 1 and 2.

Nearly 60 pastors helped present the vari-

ous phases of the ministry to the young men, representing every part of the synod. The retreat was under the joint direction of the synod's committee on Christian education and the committee on church vocations. Ira C. Sassaman, synodical director of Christian education, directed the retreat.

Speakers included Pastor Celo V. Leitzel, of Wolf's Crossroads, on the rural church; Pastor Paul E. Carl, of York, on the urban church; Pastor Charles H. Ruby, of Harrisburg, on the home mission congregation; Pastor George W. Walborn, of Argentina, on the foreign mission field; Pastor Marlin C. Bottiger, chaplain at Huntingdon State Reformatory, on institutional work, and Pastor Robert R. Clark, of Philadelphia, on general church work.

Synod Secretary Dr. Ralph C. Robinson moderated a panel discussion on "How One Becomes a Minister." Participating were Pastors Kendig W. Bergstresser, of Harrisburg; Charles A. Chamberlin, of Altoona; Robert W. Koons, of Sunbury; and Harry L. Saul, of Manchester.

The Saturday afternoon session was held at the Gettysburg Seminary, where the boys toured the buildings and campus. Dr. Dwight F. Putman, synod president, made the closing address.

Stewardship Rallies Set

THREE STEWARDSHIP RALLIES will be held in the West Penn Conference in September under the direction of the Conference Stewardship Committee whose chairman is Luther M. Lady, Biglerville. Rallies are scheduled for Sept. 16 in Gettysburg, Sept. 17 in Newville and Sept. 18 in Chambersburg.

ST. MATTHEW'S CHURCH, Plainfield, has recently approved a $75,000 building program. Included in the program is complete renovation of the present church building and construction of a church school addition.

Construction is scheduled to start in the spring of 1960. A two-year fund-raising campaign will be conducted. The church is part of Lower Frankford charge, Carlisle.

REDISCOVERING THE WORDS OF FAITH

By Charles T. Sardeson

In graphic language and striking metaphor, a Lutheran minister illuminates some of the key words and concepts of the Christian faith. "Pastor Sardeson's book would be excellent supplementary reading for an intelligent inquirer attending a pastor's instruction class. A chapter a Sunday could well be used as a basis of instruction and discussion by an adult Sunday school class. And a devotional leader will find here excellent resource material."—*The Lutheran*

DR. SARDESON contributes frequently to Lutheran magazines for young people.

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—CHANGES OF PASTORATE—

INDIANA

SCHUETTE, GEORGE W. From Bethany Church, South Bend. To St. Mark's Church, Auburn.

NEW YORK AND NEW ENGLAND

HEINS, HENRY H. From St. Paul's Church, Liberty, N. Y. To St. Mark's Church, Albany, N. Y.

—DECEASED—

MRS. LEILA BEITLER, nee Kuhnert, 85, widow of the Rev. Curtis Edgar Beitler, died in Newville, Pa., May 7. She was a native of Nebraska. Pastor Beitler, who formerly served St. Paul's Church in Newville, died in 1955.

Funeral services were held May 9 by Pastor Henry R. Early of St. Paul's Church, Newville.

PASTOR WALTER M. BRANDT of Holy Trinity Church, Middlepoint, Ohio, died July 28. He was 65 years old.

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Born in Lodgepole, Neb., Pastor Brandt was a graduate of Capitol University, Columbus, Ohio, and of Chicago Seminary. He served parishes in Sherrodsville and Tuscarawas, Ohio. Also Emmaus Church, Cleveland; Emmanuel Church, Germantown, Ohio; St. Paul's Church, Newark, Ohio; Bethel Church, Detroit, Mich.; and Trinity Church, Ann Arbor, Mich.

He was a member of the Ohio Synod's executive committee, president of Ohio's central conference, member of the boards of Mulberry Home and Feghtly Home and president of the Ann Arbor Ministerial Association. He served for several years as Michigan reporter for THE LUTHERAN.

Pastor Brandt is survived by his wife, the former Mary O'Donnell, and two daughters, Mrs. LeRoy Frederick, Royal Oak, and Mrs. Arthur Nelson, Saginaw, Mich.

The funeral service was conducted by Ohio Synod President Herbert Veler, and Pastors Clyde G. Steele and Paul H. Buchholz at Hope Church, Detroit.

PASTOR HERMAN J. SCHMID, 60, of Bethlehem Church, Glenshaw, Pa., died Aug. 12. He was president of the Pittsburgh Synod's central conference.

A native of Wilkinsburg, Pa., Pastor Schmid graduated from Thiel College and Northwestern Seminary, Minneapolis, and served pastorates in Jefferson, Wis., and Minneapolis. He was an army chaplain in World War II and came to the Glenshaw parish in 1946.

Survivors include Pastor Schmid's wife, the former Ruth Hodge; four sons, Herman H. of Springfield, Ohio, Paul H. of Glenshaw, the Rev. David H. Schmid of Greensburg, Pa., and Joseph H. Schmid, Levittown; and one daughter, Mrs. Maurice S. Yeiser, Jr.

The funeral service was conducted Aug. 15 at Bethlehem Church by Pittsburgh Synod President G. Lawrence Himmelman. He was assisted by Pastors Paul E. Daugherty, William C. Hankey and George E. Little. Burial was in Homewood Cemetery, Pittsburgh.

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IN CONCLUSION

IN LITTLE ROCK I saw a sticker inside a telephone booth saying, "I do not trade with those who advertise in the *Arkansas Gazette.*" The neighbors don't speak to people who work for the *Gazette* because this newspaper spoke up boldly for moderation in the school rumpus.

Several dozen clergymen in Little Rock also spoke last fall against violence and intolerance. Attendance fell off in some of their churches, offerings dwindled, and the deacons requested church officials to move the ministers to other parishes. Some have already moved.

But when visiting North Carolina a few weeks ago I was told by several teachers in Wilkesboro that they had a few Negroes in their formerly all-white school this past year, and nothing happened. The Negro children were ignored but not insulted or molested. That must prove that people in North Carolina are more level-headed than Arkansas people.

WHEN YOU travel you ought to know 1) where you are going, and 2) how you plan to get there. There isn't any question in the United States about where we are going in regard to segregation. It is the long-range fundamental of American democracy that all people have equal rights in all public matters.

When the U.S. Supreme Court was faced with the blunt question of the legality of segregation in public schools, it gave the only answer that could rightly be given according to the basic law. This answer squares up with Christian teachings about human relations. Segregation in public schools must end.

The real question is, how? Most Negro children grow up in poor homes (family income even in North Carolina is only one-half that of the whites). The parents were poorly educated. These children today are several years behind white children in school achievement. If schools are integrated abruptly, white pupils are held back, Negro pupils are frustrated.

Where Negroes are only about 15 or 20 per cent of the population, school integration can be accomplished without overwhelming difficulty. Louisville managed integration successfully with 25 per cent Negro pupils. Where the percentage is higher "token" integration is all that can be expected for a long time. That's what was attempted in Little Rock, of course, and blocked by Governor Faubus.

There must be steady progress all along the line in social upgrading of Negroes—better job opportunities, better housing, better education in schools that are still segregated. Experiments in school integration should be attempted wherever people are reasonable. But it can't come everywhere overnight.

WE ARE DEALING with the ugliest problem in American life. Sins of the fathers are being visited upon the children of the third and fourth generation since slavery. The most monstrous degrading of human beings ever undertaken on earth over a long period of time was the enslavement of Negroes by white people in America. A social situation 300 years in the making is now slowly being reversed. This is painful and complex, but it must be accomplished or America is surely doomed.

This is a matter of the keenest concern to the conscience of each of us. What can we do, in whatever situation we are, to help the Negro make his way toward equality in our society? Our success or failure as Christians gets a practical test on this question. —ELSON RUFF

About the book

Her name was Linda Macneill. There was nothing strange in that name, but Linda Macneill, designer for Gold Star Patterns, was something else again. Even the Epsteins, owners of Gold Star, weren't sure why they had hired a Gentile.

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